

Parifin fchij deij.

**The tranquillitie
of the minde.**

**A verye excellent and
moſt comfortable Orati-
on, plainly directing eue-
rye man, & woman, to the true
tranquillitie and quyetneſſe
of their minde. Compyled in Latine
by Iohn Barnarde, Student in the
Vniuerſity of Cambridge, now
lately tranſlated into Eng-
liſhe by Anthony
Marten.**

Meliora Spero.

Anno. 1570.

¶ Imprinted at London by
**Henry Denham, for
Wylliam Norton.**

I the undersigned

of the said

A very great

high command

on, plainly

particular

and

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

To the ryght Honorable
the Lord William Howarde,
Barron of Effingham, Knight
of the most Noble order of the Gar-
ter, and Lorde Chamberlaine of the

Queenes Maiesties moste Honorable

houehold: Anthony Marten Sewer

of hir highnesse most hono-

rable Chamber, wish-

eth helth, prospe-

ritie, and

peaceable tranquillitie of

minde in Christ

Iesu.



According to my
promise (right ho-
norable) in my for-
mer Epistle made
to your Lordship: Both for
your more easie reading of this
comfortable Oration, concer-

The Epistle.

ning true tranquillitie of the
minde, and also for your bet-
ter edifying therein, I haue
causde the same to be imprin-
ted. So as, if it please you, be-
tweene whyles, (when vaca-
tion from publique affayres
shall giue you leaue) to bestow
some priuate exercise therin:
you may reape such inestima-
ble comfort and commoditie
thereby, as not onely, your
Lordship for your part, shall
fullye confirme your owne
minde in perfite stedfastnesse:
be

The Epistle.

be it in honorable and prosperous dayes (which God bee praised you inioye) eyther in aduersitie, sicknesse, or losse of friendes (which by Gods appointment we mortal men daily are subiect vnto) but also, you shal be able to teach and convince al others, which with continuall study, & restlessse travaile disquiet themselves with worldly vanities: seeking eyther at home where they live, or else by their industrie in farre Countries, a meane to

The Epistle.

obtaine the quietnesse of their
mindes, after once so easie a
meanes, as is the free accesse to
this booke shall be prest before
their eies. The Compiler here-
of (while hee liued) of what
disposition he was, it appeares
by the Booke it selfe : which
could not otherwise proceede,
then from a godly & iustified
spirite. But althoughe, this
Translator, eyther in respect
of his owne vnworthynesse,
may be iudged vnfit, to pre-
sent vnto your Honor so wor-
thy

The Epistle.

thy a thing, & to lay the same
before the eies of the world: ei-
ther else, for his manifold im-
perfectiōs, unable to expresse
in Englishe, the sentences, of
so manye Poets and auncient
famous doctors of the church,
as are comprehended & cited
in this little booke: Yet, this is
my humble request, that howe
much soeuer shal be detracted
from my ablenesse and suffici-
ency herein, so much the more
may be added to my paines &
dyligence taken in the same,
and

The Epistle.

and also to my poore good will borne to your Lordship. If this be performed, and all thanks whatsoeuer, might seeme to be due, by any others taking profite hereby, be wholly rendred to your Lordship : and your Lordship yeelding the same againe vnto God: I, for my part shal acknowledge my selfe entirely to haue obtained, for this my zealous indeuour herein bestowed, as great recompence as my heart therein desired.

Your Lordships humble and obedient
Anthony Marten.

To the Reader.



SO BE IT (GOOD Christian Reader) that thou hauing provided for thy selfe, aboundaunce of wealth in this worlde, infinite substance, plentiful commodities, with hope to augment and increase the same by large and ample gaynes: and hast setled thy heart, to builde thee a sumptuous, strong, and beautifull house, as well for the bestowing and ordering of these thy temporall ryches, as for the sure and safe custodie of them, saying with thy selfe: this yeare I will be occupied in searching out of Timber, Stone, Bricke, Lyme, Labourers and excellent workemen, for the better accomplishing of this my deuice. The seconde yeare I will be furnished of all these thinges, and prepare them readie for the worke: and the thirde yeare I minde to builde and erect my house: Will not thy heart burne within thee, while the cogitation hereof is thus fixed within thy breast? wilt thou not imagine, that while all these thinges are in performing according to thy desire, that euery day will be a yeare, and euery yeare a number? Wouldst thou not with an earnest desire seeke to bee released of this hope ioyned with feare, planted within thy breast, and with all the trauell of thy bodie, labour to see the ende of this thy deuice and
A.j. purpose,

The Preface.

purpose, and that with all expedition? Whilest thou art yet casting and pondering of all these matters in thy minde, howe to bring them to good effect: If two of thy deereſt friendes, who haue a ſpeciall regarde to thy bodie leaſt it ſhould periſh with trauell and care, doe preſently come vnto thee: The one of them ſaying: Beholde, the Timber, Bricke, Stone, Lyme, and all other neceſſarie thinges, for buylding, which I layde vp in ſtore for mine owne ſelfe, my wife, and my children, to buylde vs an houſe withall, I haue ment towards thee. And that other friend alſo, the ſooner to deliuer thee from thy troubleſome imaginations, ſay vnto thee: Loe, all theſe thinges meete for buylding, I haue brought to the place where thou haſt determined to lay thy foundation. The plat forme is drawne: the ſtuſſe is excellent, and well wrought: the worke is framed, and readie to be erected: and the ſeaſon of the yeare verie well ſerueth. Therefore eaſe thy minde, vnburthen thy conſcience, ſet thy heart at libertie: Now there remayneth no trauell for thee, but onelye, that thou throughlye ouerſee and ſuruiay the whole gift, which we haue beſtowed vpon thee. That is to ſaye: beginning with the firſt ſtone of the foundation, vewing and beholding euery thing by percell meale, till thou come to the principall Piller in the middeſt, vpon which, the whole work is appoynted to depende: And ſo continuing thy vewe and ſuruiay, till thou come to the laſt part, being the rooſe of the ſame houſe, there to beholde
the

The Preface.

the force and strength therof, for resisting the stormie tempestes of raging Winter. When thou hast thus done, beginne thy house, and finishe the same in fewe dayes, to thy contentation, which before thou diddest feare, in many yeares could scarce haue beene perfourmed. Wilt thou nowe thou worldly mynded man, bee vngratefull for this so high an earthly benifite receyued? Or wilt thou not consent, to this so reasonable and friendly a demaunde, of such thy deare friendes? Nay, (I am sure) thou wilt not onely bee thankfull, but also wilt runne with all diligence, with great admiration, with louing countenaunce, and with all feast and melodie, to imbrace them, who haue deliuered thy bodie from trauell and watching, and discharged thy minde from the thing whereof it stood in feare. Yea, and I doubt not, but thou wilt with a glad and willing mynde, accomplishe and fulfill this their gentle and easie request made vnto thee. If now, thou haue thus taken carke and care, about the buylding of an earthly mancion, to repose and lay vp thy temporall treasure, to place and solace thy carrian Carkasse. : If thou haue thus taken thought for the bodie, so corruptible a thing, so loose of life, so short of lyfe, so vncertaine of lyfe, and of it selfe alone no life, which so many yeares is a growing, and so fewe houres a fading : if thou be thus discharged of thy bodily trauell, and of the feare of trauell, by these thy two speciall friendes : Howe much more circumspection, and

A.ij.

stedfast

The Preface.

stedfast care and diligence, oughtest thou to haue
ouer thy soule, so incorruptible a thing, so eternall,
so heauenly, and vnspeakeable a gift, in so shoit a
minute chaunged, from sinne to blesse, from man
to an Aungell, from earth to Paradice, from mo-
mentanie lyfe, to vnspeakable thousandes of ages,
from warre to rewarde, from tryall of fayth, to tri-
umph for victorie, from continuall vexation, strife
and vnquietnesse, to perpetuall consolation, securi-
tie and quietnesse: Howe much more prouident
(especiallye in this wonderfull age wherein thy
mynde is so mooued and tossed to and fro, to see the
worlde wonder, and the Deuill rage, that Christ
his true Religion is raysed vppe and published)
oughtest thou to bee in puruaying for the assured
knowledge of the true Tranquillitie, stay, and con-
firmation of thy minde: a matter sufficient and able
to buylde thee a celestially habitation, wherein thou
mayest lay vp thy heauenly treasure: wherein thou
shalt inioy the perpetuall fellowship of Aungelles,
the continuall contemplation of Gods deuine Ma-
iestie, the fruition of euerlasting ioy and felicitie,
and the liuely fountaine of eternall lyfe. If thou
with this lightnesse of heart, with this zeale of
minde, and with these tokens of gladnesse, wilt
accept and imbrace thy friends, which haue shewed
thee of so earthly a commoditie, of so fraile a thing,
and (as I maye terme it) of such a masse of Morter:
With how much more seruient zeale, pure loue, and
beneuolent minde, (beloued) art thou to accept the
Author

The Preface.

Author hereof, and Translator of the same, who haue presented so singuler a benifite vnto thee as is this booke, which may so much further and profite thee for the safetie of thy soule. The one of these thy friendes, nurst and educated, in the beautifull lappe of liberall science: the other led (till he had seene this booke) with delightes, and trayned (from youth) to the intisementes of Courtly vanities. The one, alwayes fedde, with deuine foode of Euangelicall Doctrine: the other taught (till ere-whilste) with prophane knowledge of obscure darkenesse. The one practising as well by his life, as by his penne, to compile and gather together, the deepe and secret wisdomes of Tranquillitie of the minde: the other (beeing scoller to this booke, and hauing put in proufe, the Lessons therein learned) remayneth as a witnesse to the worlde, of the manifold consolation and commoditie reaped by the same. The one hauing layde vp in store, this maruellous stuffe of building, for the edifying of himselfe, and of all those in the vniuersall worlde which vnderstand the Latine tongue: the other for the dutie he oweth to hys Countrie, hath brought forth the same, and layde it readie before the eyes of all oure Englishe Nation and Countrie. All the thanks and recompence, which he hopeth to reape of thee, is that thou (and that for thine owne singuler pleasure, comfort, and commoditie) wylt wholye reade ouer the same, especially bycause it is one whole continued stile and Oration, depending

The Preface.

ding consequently, (yet playnly, easily, and manifestlye) one poynt vpon an other : And therefore, thou must of necessitie so doe, if thou wilt learne how to obtaine the true quietnesse of thy mynde. This I will assure thee (gentle Reader,) that if thou wylt, with attentiu eares peruse this booke, in such sort, as I haue declared vnto thee : of what state, condicion, or degree so euer thou bee, or howe so euer thy bodie bee inclined, or thy mynde affected, thou shalt reape inestimable and heauenly profite thereby. In such sort as if thou be high of dignitie : thou wilt not become disdainfull : If thou bee base of state : ambitious . Or if thou bee meane of calling : mutable and inconstant. Neyther in prosperitie, thou wilt shewe thy selfe vngratefull, but thankfull : not prowde, but lowly of spirite . In sodaine sadnesse : thou wilt lay holde vpon speedie merynesse . In vnreasonable merinesse : vpon discrete temperaunce . In the leaden lethargie and disease of sinne : vpon the quicke remembraunce of mercie by Christ . In aduersitie, thou wilt not become impatient, nor pensive : but quiet and ioyfull. In sicknesse, not murmuraunt and waywarde : but patient and content with Gods visitation. Yea, such fruite mayst thou finde, by some small paynes bestowed herein, as I dare speake it, thou shalt confesse thy selfe, to stand a thousand tymes more afeard of thy three most spitefull aduersaries (I meane the worlde the fleshe and the deuill) when the worlde most flattereth thee, with the glorious and glittering shew

The Preface.

shew of hir vaine giftes, bestowed vpon thee, and in thy chiefeſt ſecuritie of welth and happy dayes, than in the moſt troubleſome tempeſtes of trying thy fayth, by affliction of the worlde, by prouocation of the fleſh, or by Sathans inſtigation of thy minde: eyther elſe in the time, when God by his owne handes doth lay his gentle correction of ſickeſſe vpon thee. Afearde (I ſay) in ſuch ſafe proſperitie, leaſt God make ſmall account of thee: glad and ioyfull in pinching aduerſity, bicauſe he acknowledgeth thee for his naturall child, and not reiecteth thee as a reprobate baſtard. That thou being thus mortified to the worlde, and renued by Chriſt, to the life to come, mayeſt (ſo long as the bleſſed will of God is, that thy wretched carkaſſe ſhal yet remaine vpon the face of the earth) be ſo light and glad of heart, ſo firme, calme, & quiet of minde, in the true faith of Ieſus Chriſt, and ſo rauiſhed with angelicall, and ſpiritual cogitation vpon deuine and heauenly treasures: as thy verie ſelf, may be alreedy ſeperated from thy ſelfe, and thy body no longer ſeme to beare, rule, ſuppreſſe, and Priſon the ſpirit (as in euery carnall minded man it doth.) But the ſpirit altogether to direct, ſanctifie, ſubdue and gouerne the bodie, and the ſame to beare, leade, and carie about with it, no leſſe, than if it were alreadie chaunged, and liſted vp to the euerlaſting felicitie of Gods eternall kingdome, purchaſed for vs by his ſonne Ieſus, who with the father & the holy ghoſt, one eternall God be bleſſed, prayſed, and magnified, nowe and in the worlde
to come. Amen.

An admonition to *the Reader.*

WLthough (beloued Reader) this
Treatise, be not of those sort of
Bookes, vvhich are vsually de-
uided into Chapters, cyther short or
long: yet, asvvel by notes in the mar-
gent, as also by the tytles oboue the
heade of euery leafe, you are no lesse
plainlye directed to euery perticular
matter therein, than by the other you
might be.



A godly and faythfull O- 1
ration full of comfort, which
intreateth of true tranquillitie of
the minde, compiled and gathe-
red in Latin by John Barnard,
englished by Anthonie
Marten.



T SHALL (GOOD
people) be a thing most pro-
fitable and very godly, and
in all mischaunces the rea-
diest refuge, if I shall in
deede performe (as in hope
I haue attempted) to shewe with all dili-
gence, where the true tranquillitie of the
minde may be founde. The which beeing
founde out, I may plainly (as it were with
my finger) set it forth, to the true louers
therof: & being so set out, I may incourage
and prouoke them, to imbrace, follow, and
earnestly laboꝝ to atchieue the same: that
all impediments remoued, and all careful-
nesse put of and layde aside, there be no ad-
uersitie so great in any state of lyfe to ouer-
charge them, but they beare and passe ouer

W. j.

the

The Philosophers

the same with a patient minde, as people who dispise the vanities of this worlde, being rauished with meditation of the newe life to begin, and desire of ascending to higher things of more estimation.

But although the thing which I shall labour to be knowne and layde abroade, and with due commendation to be set forth, be a matter very delectable, and of euery one feruently with all prayer to be desired, yet neuerthelesse, if I shal reprove those things in the proceeding of my Oracion, which might seeme to be allowed: it will be a hard matter, and a worke of great difficultye, to dissuade a man from the thing, which by wrong iudgement he hath conceyued, and to cause, that he not onely in countenaunce and shewe, doe make much of the cleare light of the truth, and receyue the same againe once excluded from him: but also that the minde may conuey it in by y^e entrie of the hart, and to loue it with al his power, to carrie it about with him, and to suffer it to be wrested and woun away, by no subtile deuise of obscure darkenesse. For in every age, and especially in the schooles of Philosophers,

Tranquillitie.

2

sophers, was the question, concerning the true tranquillitie of the minde, reasoned of, no lesse than was that of h^e felicitie of mans life: for which, it is reported, they fell oftentimes at great controuersie. Which controuersie, rose not so much of the varietie of mens opinions, as of the diuers trades of sundrie other mens liues. For thence, euery man hoped to obtaine the quietnesse of his minde, wherein he counted the originall of his owne imagined chieffest good to rest. As the noble Philosophers, counting the happie life to consist in contemplation and knowledge of things, looked to reape that excéeding ioy of a quiet minde, by the very knowledge and thorough seeing of the truth. For why did Democrytus (as it is reported) put out his owne eyes, set naught by his patrimony, leaue his landes vnhusbanded, but to withdrawe his minde altogither from cares and imaginations, and to aspyre to a happie life, and to the stayednesse of his minde, so highly to be wished for. Apollonius a Philosopher of Pythagoras opinion (as saint Hierom in a certaine Epistle to Paulinus, reciteth out of Philostratus)

B. ij.

The Philosophers tranquillity.

Democritus, 1.

The journey of Apollonius. 2

The Philosophers

tus) passed ouer Cancaſus, went through the countries of the Albanes, Scythes, and Maſſagetes, entered into the moſt welthie kingdom of India, and at laſt hauing paſt ouer the moſt large water of Phyſo (which ſome thinke to be Ganges) he came to the Brachmans to here Hiarcha, who being in a throne of golde, and drinking of Tantalus fountaine, ſat among a fewe ſchollers, teaching the nature of thinges, the motion of ſtarrs, & the courſe of dayes. From thence returning to Alexandria: by the Elamites, Babilonians, Parthians, Syrians, Phenices, Arabians, and Philiftians, he went into Ethiopia, to ſee the Gymnoſophiſtes, and to beholde the table of the ſunne in the grauelly ſande. This man, did he in vaine ſpend ſo great labors, patiently ſuffer ſo manye griefes, enter in ſo great ieopardies, by paſſing ſo many diuers regions, by abyding ſo many penuries in performing his iorneyes, to the intent he might be preſent to heare the moſt famous doctozs of y^e worlde ſpeake with their liuely voyce, teaching the precepts of their wiſedome? or did he it to the intent he might euerye where finde ſome what

Tranquillitie:

3

what to be taught: that he alwayes profit-
 ting himselfe, might every day proccede bet-
 ter and better, and by that meanes, atchieue
 to the highest degree of happinesse and se-
 curitie of mind, hazarded with so many tra-
 uelles and daungers. To fill by the num-
 ber of three, I will for the same purpose
 make mentio of Cleanthes, and bouch him
 as a lively image hereof: who alone by his
 example, may serue in steede of all other, to
 shake of from mortall men, their so heauie
 sluggishnesse and so deepe rooted sleepe of
 ydolenesse: and to worke in vs a loue of tra-
 uell and diligence. Which Cleanthes (sayth
 Laertius) was so set on fire with the loue of
 Philosophie, that when he was greatlpe
 surcharged with penurie and pouertie, he
 drewe water in the night time within the
 gardens, to relieue his needinesse, but in the
 day time he applyed his travell continually
 to his booke & study, without any intermissi-
 on. And the same man (they say) being de-
 stitute of money to buye paper, was wont
 to write such thinges as he heard of Zeno,
 vpon shelles and Dre bones. Did any thing
 dzine this Cleāthes (whom for enduring of

The won-
 derfull
 thirst that
 Cleanthes 3
 had after
 wisdome.

orig furga &
 as in his
 exemplum.
 ac studium
 philosophice

B. iij.

paynes

The Tranquillitie of
 paynes they named a seconde Hercules) to
 take in hand so many dayly and nightly la-
 bors, so willingly to suffer & go through so
 many watchings, sparing himselfe neyther
 day nor night: vnlesse that wyth his won-
 derfull great toyles, he thought thoroughly
 to aspire to the highest degree of wisdom
 and learning, whiche might sette his
 minde in a happy state, (being once deli-
 uered from trouble and feare, eased of the
 great greedinesse of desire, voyded of all
 violent and troublesome motion of disqui-
 etnesse) and so to delight it selfe with the
 sweete foode of knowledge and cunning:
 Wherefore the Philosophers lyfe to what
 ende it tended, and what quietnesse of mind
 it sought, and whither that greedinesse of
 minde had relation, why it refused no trou-
 ble nor vexation in bringing to effect they
 pretended learning: it plainly and mani-
 festly appears by the examples here re-
 cited.

The tran-
 quillitie of
 ciuill Go-
 vernors.

But now the noble Princes and Go-
 uernors of common weales, mightie kings
 also and Emperours, which cannot liue in
 quiet contemplation as Philosophers doe,
 but

the Politique.

4

but must be occupied in their affayres and
gouernment of the common welth, as ciuil
Magistrates: they seeke the tranquillitie of
mynde, euen of those their actes and deedes,
whereby they are wont to hunt diligently
for the happie life. For shunning base estate
as nighe as they can, and vnnoblenesse of
their name, they are caried in a maner hea-
long to honours and dignities, and to the
greedinesse of fame and prayse: eyther deu-
sing to augment their substaunce at home,
if they be peaceable: eyther else enlarging
the boundes of their dominions, and subdu-
ing of strange nations if they be warriors,
and delight in armes. Whose greedinesse of
honour what else doth it seeke, but to be fil-
led therewith? For what else is ambition
(if ambition can be satisfied) but a certaine
tranquillitie of minde, wherewith the hote
greedie desire is quenched and fulfilled. And
this did Alexander (for his actes surnamed
great) seele, whose insatiable gut of glorie,
could neuer be contented with any victorie.
For after an innumerable sort of victories
gotten in the East partes, when he heard
Anaxarchus reason that there were an in-
finite

The insa-
ctiable am-
bition of
Alexander.

Gainmongers

finste number of worlde. It is sayde, he
burst out into teares, and bewayled his for-
tune. Who, when his friendes had deman-
ded of him whither any thing had chaunced
worthe lamenting, answered: haue wee
no cause (sayth he) to lament our estate, if
there be (as they say) innumerable worlde
and we as yet are not become Lord of one.
A wretched Prince, that desiring to be sa-
tisfied with glorie, and seeking a rest from
his cares and a quietnesse of minde by con-
quering of Nations, and yet could not ap-
poynt an ende of his ambition, nor limit the
same within any bounds, neyther by so ma-
ny victories gotten, neither by such infinite
power atchieued.

Gainmon-
gers tran-
quillitie.

Againe, a great part of mortall men, as
craftes men, Marchauntes, Usurers, and
they that in barganings bystow their time,
intending to themselves great and ample
gaines, gape after getting of money, and
heaping of riches on euery side: and recko-
ning with themselves, that the fruites of
their labour, and swage of their greedie de-
sire consisteth in getting of money and aug-
menting of substaunce. Such kinde of men
lay

Tranquillitie.

lay sure holde of the precept commonlye
knowne of the Poet Horace.

O Cytis, first money seeke to gaine,
After money, labor vertues to attaine.
But the other sentence of the same Poet,
they reiect, and dispise in their minde, not
willing once to heare it namde.

Spoken
ironice or in
mocking
wise.

For more is golde, than siluer solde:
But vertues are more high than golde.

In our age, but especially within late
yeares, couetousnesse hath preuayled a-
boue measure, and taken deepe roote, by en-
tering and possessing the heartes of euery
one, of all ages, states, and degrées, that vni-
lesse God, with al expedition, put to his hel-
ping hande, we may dispaire of any reme-
die for this disease, and iustlye complaine
with Ouid.

A golden worlde is now in deede,
when loue for golde is wonne,
And honours great are purchased,
and bought for golde alone:
Come thou thy selfe Homer,
companied with thy Muses nine,
If thou come emptie handed:
like so shalt thou depart againe.

Ouid.

C.f.

But

Tranquillitie of

But of all couetous persons, none commit more damnable offence, nor more haynous crime, than they, which to the hurt & hindrance of others, couple house to house, & land to lande, and such as ioyne large and wonderfull possessions together, as rich botties gotten by violence, robbery, murther, and decepte. Of whome Esay demaundes, whether they think, that they themselues alone and no other, shall dwell in the lande.

Esay. 5.

*The tranquillitie of
voluptuous men.*

Last of all, verie manie, not alonely of the riche and substantiall persons, which for their great wealth may beare it, but of the poorer sort also (being prodigal and riotous, consumers of patrimonie, suche as liue in great dette to other men, and with their owne, cannot maintaine so great expences) doe leade their life in deliciousnesse, make much of their throte, belly, and other voluptuousnesse, go clothed in gorgeous apparel, haue pleasure in banquettings and fellowshipes, and being delighted with reere and after suppers, garnish their tables with exquisite and fine dainties, burne sweete perfumes, make filthie songs, and according to their deedes, wordes, and lectures, they will
make

make consonant the tune of their pypes
and instrumentes, delighting themselues
in daunsing and vaunting. Moreover, they
prouoke men to laughter, with their sonde
talke, with their base & lewdly iestes, with their
wanton and foying wordes: they spende
their whole tyme in playing at Dice, and o-
ther like kindes of feminine delightes, and
they seeke for a happie and quiet life, in such
vile pleasures, as are not meete once to bee
named. To much hath ydolennesse, wine,
women, huntings, bathinges, and games
preuayled, among such as would be coun-
ted Gentlemen, and are not without quali-
ties of Gentlemen. But if they so runne at
randon in ydolennesse, casting & ouerthrow-
ing themselues thereby, and (shewing to be
fitte schollers of Epicurus) haue regarde to
no ende but to pleasure (as Sardanapalus
the king of Assiria did) they differ not much
in iudgement, from brute beastes, and bee-
ing blinded, doe cast in a maner of no
greater things, than doe brute beastes,
but wholly cleaue to the desire of their owne
senses and bodyes, as beastes and cattle do.
Some of the welthier sort of them say with

C.ij.

the

Tranquillitie of
the riche man, whom our saviour describes
in the Gospell of Luke: My soule, thou hast
plentie of good layde by in store for manye
yeares, take thine ease, eate, drinke, and be
mery. Others also, rehearse the wordes of
the wicked, which Salomon declareth in
the second Chapter of the booke of wisdom:
Short is our lyfe, sorrowfull, lothsome, and
full of heauinesse of minde are our dayes:
There can be no such remedie imagined a-
gaynst the cruell and ineuitable stroke of
death, that any one liuing creature, by stry-
uing, can shewne and auoyde the same: we
haue knowne none of the dead, that hath re-
uiued and scaped from them beneath, but
at al aduentures are we borne, and in short
space, shall we become as if we neuer had
beene. After such long maner of talke, at
length they adde: Come therefore, and let
vs inioy our goodes while we be here, let vs
fill our selues with wine, let vs annoynt
our bodies, and passe ouer the flower of our
age in myrth and pleasantnesse, let none of
vs be destitute of pleasures, let vs in euery
place where we come, leaue tokens & mo-
numents of the loyes we haue had: For
here

here is our commodity, here is our porcion of inheritance. Many other customes (enemies to lyfe) I coulde recite, both to shewe the desire of al men in getting, and the strife of many in seeking a rest from their cares: and whereby I might discouer the error almost of all men, in declining from the true tranquillitie of the minde, which they strue to attaine: But with these foure kinde of trades, which hitherto I haue touched, I will satisfie my selfe.

Nowe what am I, or what knowledge remaines in me, that the thing wherein so great a multitude of mortall men in seeking haue missed, I to take vpon me as a credible iudge to giue sentence for auoyding of controuersie, and as some notable diuine, of credite aboue others, to dispute of the right way, vnto the true tranquillitie of the minde. But my purpose is not, to publish a newe or straunge thing, such, as no man to fore hath set forth: but onely by my industrie, to driue into y^e memorie, those things, which we haue bene admonished of before: and to restore to mind, the principles of our Religion, which ought to be knowne, conti-

The modestie of the author.

The Authors indeuour.

ually exercised, and layde abroade in the
state of euery mans life. But such neuer-
thelesse, is the heauie sluggishness of men,
that vnlesse, a man the oftner crye out, and
that with a loud voice, they wil not awake,
nor any moze be styred bp from their olde
disease of euill custome receyued, than if
they were dead a sleepe. Although I know,
the Lorde, which hath the key of Dawid,
who shutteth, and none is able to open, ope-
neth, but none is able to shut, is able to re-
ueale the misteries of his secrete will, to the
meeke that haue suffered affliction, and to
resist the proude, which will not submitte
themselues to Christ, with all their reue-
rence. Wherefore, not meaning to preferre
my owne iudgement, befoze others, but
humblie submitting my selfe, to the opini-
ons of all the godly (if I haue erred in any
place) doe not yet doubt, but the sheepe of
that blessed folde, will acknowledge the
voyce of the true shephearde: and such as
are of Christ, both with an indifferent and
willing minde, will accept, whatsoeuer is
recited oute of the text of that our onely
mayster, of whome so euer it be spoken. It
were

were no hard thing, to discide & whole cause by the worde of God, without the ayde of other sciences. But although, this were easie to be done, and is vsed of the most sort: yet neuerthelesse, if out of prophane wyters, there fall thinges into minde, which maye serue to the more full and perfite declarati- on of the matter which we haue in hande, being consonant also, with those diuine in- stitutions of Christ: I cannot see, why any man should iustly reprehend, either the apt bringing in of examples and similitudes, or the wittie and pleasaunt sentencers of Philosophers, seeing they bee as fitte atten- dauntes vpon the worde of God: which bee- ing wayed, both with iudgement and rea- son, are rarely, and aptly (but yet conueni- ently) placed.

Nowe before I enter anye further into the matter, I humblie craue the ayde of al- mighty God, desiring the eternall father of our Lorde Iesu Christ, whome I acknow- ledge to be the true giuer of all good things, through his sonne, that in steede of this my want and imperfection, he will poure vpon me his holy spirite, to minister, giue and in- spire

Voluptuousnesse enimie
spire in me, those things, which both may be
acceptable and pleasaunt vnto him, and al-
so profitable and commodious to the com-
mon wealth.

And first let vs go backe againe to those
four chiefe kindes of lyfe, which the vo-
luptuous sort, the studious of gaine, the po-
lytique, and Philosophers, do labour to at-
taine. And let vs with some greater consi-
deration, searche out, whither in lucre and
aduauntage, in worshop and renoume, in
knowledge or cunning, the true tranquill-
tie of the minde may be found: since in these
(as within their chiefe limits and utter-
most boundes) those former things consist
and haue their being.

Voluptu-
ous men
haue no
part with
tranquility
of minde.

The vo-
luptuous-
nesse of
Xerxes.

The vnlawfull lust of voluptuousnesse,
which with the pleasauntnesse thereof, so
easily creeperh into the minde, will neuer
finde any ende, neyther yet can the thirst of
vnlawful desire, be euer satisfied. They say,
that Xerxes, when as all things had pros-
perously happened vnto him according to
his minde before his passage into Græce,
promised a rewarde vnto him, that coulde
finde out a newe pleasure. But the thirst
of

to Tranquillitie.

9

of his desire was such, as no pleasure, were it euer so wittily deuised, coulde satisfie his minde.

Moreover, the pleasure of the bodie, abounding and passing quickly awaye, doth oftner (as the Philosophers say) leaue causes of repentance behinde it, than of calling the same to remembraunce being past. But such repentance, oftentimes approaching, (because it ingendreth griefe, and causeth a certaine inwarde gnawing through sorrowe) vtterly excludeth all quietnesse of mynde. A great waye of, are the tender and delicate persons, which loue finenesse. Yea, and farre of, are they, which be filled with daintie fare, till they sweate & blow againe, and much lyke vnto fatte oren, giue themselves to surfetting and drongennesse, farre dissonant, from the swete and sound ioy of the temperate sort, which followe noble abstinence and moderation in fare and dyet. For the first entering to voluptuousnesse, although it seeme pleasant, yet notwithstanding it bringeth bitter endings with it: and vnlesse repentance be had, incurres at length hell fyre. They which are occupied

D. j. with

Iob. 21.

Luke. 6.

Luke. 16.

Voluptuousnesse, enemie
with the Tabret and Harpe, and reioyce at
the sounde of the Pyper, spende their dayes
as best lyketh them: but in a moment (saith
the patient Iob) they go downe to hell. De-
ceyvable is the reioyceing of this worlde,
wherevnto the voluptuous sort doe trust o-
uer much, and wherein (according to the
frantike maner) forgetting their weaknes,
rashely and wildely, they fall to leaping for
ioy: such deserue the curse of God. For wo-
be to you (sayth Christ) that now laugh, for
ye shall weepe and lament. Let vs chiefly
therefore remember, that wortheie example
of our sauiour Christ, which he put vnder
the person of the riche man, to warne euery
one to beware and take heede. For he en-
ioying delicate fare here, and being corrupt
and marred, with the inticementes of plea-
sure in this worlde, made no reckoning of
the immortall lyfe to come: therefore de-
parting hence, was cast hedlong into hell,
to be tormented with horrible torments of
Deuils, and to be adiudged to the perpetu-
all flames and fires, there continually to
be burned. And morconer, that if men
woulde so little regard the fearefull iudge-
ment

ment seate, of the last Iudge, yet should reason, wherein we differ from brute beastes, reuoke them from that fowle and filthie trade of life. What thing more horrible and wicked is there, than to prouoke the flesh to vncomelinesse and dishonestie, which already of it selfe rageth more than is conuenient. For since the Philosophers agree, that as the horse is made to runne, the ore to drawe, the dogge to seeke out: so man is ordeyned to two things (that is to say) to vnderstande, and doe: and doth not pleasure, the enimie to reason, make feeble, corrupt and subuert the whole worke of man, wherunto he was ordeyned, and also chaunge him, from the nature of a moste excellent creature, into an inclination which is more than feminine: For pleasure, if it be anye thing great, is a hinderaunce to counsell, weakneth the memorie, abateth the sharpnesse of witte, taketh away the power of constantnesse, and the strength of agillitie, dullteth not onely the eyes of the minde, but vtterlye also extinguishteth the light of the soule: and in procelle of tyme, so transfozmeth a man, into a most foolish and wan-

Lucre and gaine, enimies
ton beast : that he may worthily be called a
smooth hogge of Epichrus hearde. Werye
well therefore, doth the Poet call, and fray
vs away, from the loue of pleasures in this
verse following.

Carnall pleasures let be refraynde :
For pleasures hurt with sorrow gaynde.
For not onelye the strength of the minde,
and wit, but the disposition also of the bodie,
senses, and good helth, leaueth and forsaketh
them that loyter in ydlenesse, liue finely, de-
licately, and wantonly, be amorous, delight
in drinking, playing, dauncing to the noyse
of Instrumentes, be attentiffe to louing
wanton and trifling songes, and thereby
theyre bp, kindle, and in filthie maner in-
flame the lusses of the fleshe (prone of it
selve to euill) and such as haunt harlots, and
are caried hedlong, into euery kinde of in-
temperance and voluptuousnesse.

True tran-
quillitie
with get-
ting of ry-
ches hath
no societie.

And mozeouer, they which are delighted
in lucre and gaine, apply themselues wyth
harte and minde to getting of ryches, and
as waking birde catchers, they diligently
insue after their pray, to catch the birde be-
fore it come at them. But so much the far-
ther

to true Tranquillitie.

II

ther they flie from the true tranquillitie of
the minde, in holwe much they heape vp to-
gither innumerable welth and riches. For
there can be nothing moze true than that
verse so oft cyted of Iuuenall.

*Howe much our money with vs doth growe,
So farre our loue therein we sowe.*

Euen as for the increase and superfluitie of
grosse humors, Horace describeth.

Horace.

The cruell dropsie doth increafe,
And his sensuall lust doth feede,
But yet his thirst cannot appease,
Vnlesse the cause the waynes be fled,
And watrie grieve from bodie yed.

Like so, the couetous sort, the moze ryches
they heape vp together, be it by right or by
wrong, the moze vehemently and immode-
rately, they thirst after them. And thzough
that vice of couetousnesse, there breedeth in
kinges and high estates, polling and extor-
ting from subjects, pillling and taking away
of Church goodes, abusing the ministers of
Christes Church, and wrestling the worde
of God at their owne pleasure, vntrue ac-
cusing and putting to death of many, vniust
condemning and possessing of goodes: and

D. 19.

finally

Lucere and gaine, enemies
 finally the vngodly desire of warres, to the
 intent to spoyle countries. And in the mea-
 ner sort, for the desire they haue, eyther to
 maintaine their superfluous charges, to in-
 crease their wealth, or to shake of their po-
 uertie & beggery, there resteth both fraude,
 guile, legerdimaine, vnfaithfulnesse, rob-
 berie, filching of the Princes treasure, ly-
 ing, stealing, robbing by the high wayes,
 murders, perurie: and finally there remai-
 neth in euery one the greedy desire of other
 mens goodes, (forbidden by the commaun-
 dement) wherewith they being inflamed,
 make all the way they can to get money.
 They breake all lawes, as well holy, as pro-
 phane, force neyther for heauen nor earth,
 but turne all vpsye downe, busie themsel-
 ues in wrong and oppression of their neigh-
 bour, vndoe the poorer sort with vsurie, and
 which is worst of all, many (after Judas
 example) become traytors to the Gospell, so
 they may by one meanes or other, bring in
 substance and augment their ryches.

Vergill.

*For what is it that hunger sweete of golde doth not
 men mortall to attempt?*

(compell,

Very well therefore did saint Paule warne
 Timothie

to true Tranquillitie. 12

Timothie from desire of ryches, when he
sayde: They that will become riche, fall in- *2. Tim. 6*
to temptation, and into snares, and into ma-
ny desires, both vnprofitable and hurtfull,
which drawe men into perdition and de-
struction: for the roote of all mischief, is the
loue of money: which (verily) while men
haue coueted, they haue fallen from fayth,
and intangled themselves with many cares.
Wherefore, if we haue fode and rayment,
wherewith the bodie may be clad, let vs be
content therewith. For those wordes of *Math. 16.*
Christ, proceeded not in vaine from him:
when he sayde, that a rich man shall hardly
enter into the kingdome of heauen. Where-
as, such seeke in a maner to establishe their
kingdome here in this life (forgetting y^e hea-
uenly habitation) which doe greedilye couet
great store of money, and more substance,
than neede requires. Wherefore (saith Da-
uid) their houses are of high estimation to *Psal. 48.*
them, and they thinke they shall endure for
euer, and their dwelling places, from ge-
neration to generation, and call the landes
after their owne names. But since they
bulde themselves vncion places in this
life,

Heb. 13.

Iob. 1

Luke. 12.

Lucre and gaine, enemies
life, (as if they were happy men) not to
endure for a season, but for a sure habitati-
on to dwell in continually, thinking their
gorgeous buildings, with the renowne of
their names shall perpetuallie endure.
When as (in deede) these great and huge
buildings flourished out with their vayne
titles, through antiquitie, some fall to ruine
and decay. They seeke not therefore after
the heauenly Citie, (according to the Apo-
stles order) but couet to haue their abyding
here without any alteration. They beare
not in remembraunce those sayings which
ought continually to sound in mortall mens
eares, and warne them euerie day of theyr
state and condicion wherein they stande:
Naked came I into this worlde, and naked
shall I returne againe. They forget also
that threatning voyce: Thou foole, thys
night will they take thy life from thee, then
whose shall these things be, which thou hast
prepared. And besides that dreadfull threat
of God. Esay also agaynst such maner of
builders pronounceth a great temporall pu-
nishment. I call here to recorde (sayth he)
in the hearing of the God of Hostes, whe-
ther

ther manye of their sumptuous and fayre houses, shall not become desolate, and no man dwelling in them. And if such destruction, do not alwayes chaunce by and by, yet it falleth out oftentymes, that their children and posterity are thrust out, and méere straungers and enimies succéde in theyr places.

Wherefoze better did Crates the Thebane (although not well to be allowed therein) that threw into the sea, viij. talents, wherein his whole substaunce did consist, rather than they should cause him to be busied, about worldly cares and cogitations: so he taking a staffe and a scrip, entred into the poore Philosophers life. Better did Eutrapiles, that gaue to his aduersaries great aboundaunce of substaunce, to the intent, he might dꝛiue and expell from himselfe, the heape of cares, and to translate the burthen of them, togither with the riches, to his foes and enimies. For the heaule pensiuensse of Euclio, in Plautus, doth plainly argue an inward tormenting, that consumeth the minde, through carefull feare to depart from those goodes, which once haue béene gotten. And doe they not vaine-ly, and vn-

Crates
threw his
substaunce
into the sea.

Psal. 38.

E. f.

aduisedly

Psal. 61.

Lucre and gaine, enemies
aduisedly turmoyle theselues, which heape
vp riches, and cannot tell who shall gather
them: Why doe we not beare alway that
worthie precept of Dauid, and both in our
life and conuersation declare the same: If
ryches increase, let not your heartes vpon
them. Let the examples of the Patriarkes
be a warning to vs, who be heyres of the
same promise with vs. Who leauing their
owne native country, went into a straunge
land, and dwelt to their last ende in Shep-
heards Cabbyns: and when riches through
Godes blessing, increased with them, they no
whit at all fixed their mindes thereon, but
thakfully acknowledged the author & giuer
of them, and largely and liberally, imparted
the same to others. Let vs therefore praye
to the Lorde, that he will incline our hearts
to his worde, and not vnto couetousnesse:
which vice, bearing swinge ouerlong, in
Magistrates and great rulers, hath now in
our dayes, so burst out and redounded a-
gainst Christes holy Gospell, as it hath cau-
sed the preaching of our saluation, not only
daungerous amongst blasphemous tongues,
but also odious, in a maner to all sortes, of
euery

to true Tranquillitie. 14

euery age, degree and state. And nothing there is, which hath so much hindered and slacked, the publishing of the Gospell, and proceeding therof, or that hath so vehemently dismaide, turned, and withdrauue mens mindes, from accepting, allowing, and approving the same, or that hath more moued and incenced the wrath of God, to take hys worde away from vs, than hath this vice of conetousnesse done.

Yet moreouer, there is an infinite roste of wicked people, that are led with ambition, and greedy desire of power, honoz, and high calling. Hereby it comes to passe, that a man through the blinde loue of himselfe, *Greduinesse of honour hath no part with true tranquillitie of the minde.* (which is called of the Greekes Phylautia) doth wonder, and hath confidence, in hys owne proper vertues, wisdom, and hablenesse, and yet is ignoraunt, of his owne infirmitie and weakenesse. *ex phylautia que mala nascuntur.* Hereof proceedeth oftentimes disdain, and either plain, or craftie oppressing of others. From hence comes enuy, slander, hatred, reuengement, flatterie, spite, enmitie, brawling, euill speaking, chydng, & an infinite number of other sins. And very seldome do the ambitious

C.ij. cious

Ambicion farre from
cious sorte, who are drowned, in the studie
and desire, of worshop and renowne (which
is chiefly apertinent to the matter) van-
quish and appease their vnruely lust of grée-
die ambition . Seldome finde they a stay-
ing place , to temper their vnbridled and
swelling pride: but forgetting their former
vocation, strīue still to reach to higher , and
higher degrees of honoꝛ , and neuer stape
clymbing, till they haue reacht to the chiefe
estate of power & dignitie, & therbpon made
Lucan this sentence concerning Cæsar.

Lucan in
his second
booke.

So many walled Townes subdude,
and enimies put to flight,
So many Castles ouercome,
when first he came in sight.
And Rome it selfe the hedde of all,
Of warres the chiefeſt pray,
But easie to be wonne :
to others might haue beene a stay.
But *Cæsar* swift to each intent,
no acte beleude was donne
So long as ought remainde vngot,
that might with power be wonne,
In so outragious heate of grædie desire,
what place thinke we , is left , (I will not
say

true Tranquillitie: 15

say to quietnesse and tranquillitie of mind)
but so much as to bzeath vpon, at free liber-
tie. Truly, it were easier, for such a one, *Simile*
if he were falling downe hedlong, from a
steepe, and high mountaine into the Sea,
to stay himselfe by the way, then to appease
and mittigate, his vntemperate heat of the
minde, being captiuated with the vnsatia-
ble appetite, of bearing rule, of honoz, and
aduauncement. Gloze also, with much
paines and watchings is gotten: and with
infinit laboz, in a long space of time, is em-
pire purchased, but in the least moment of
an houre, may it be lost againe. Wherefore
the Poet Seneca, cryeth out aloud, and
warneth Kings and Princes, sharpely re-
buking them, in this sorte.

O ye to whome the guide of lande and sea,
Hath giuen the great lawe of life and death,
Your high and puffed lookes, cast ye awry.
For he whome breake of day, prowde espie th.
Him, shall euening tide, in graue finde lye.
None hath founde the Gods, so to please his minde,
As he might make accompt of morrow day.
The God doth chaunge our reckning made,
With swift and boystrous winde.

Seneca.

C. iii

But

Ambition farre from
But ambitious Princes, chiefly fall aboue
all others: and so much the more grieuous,
is their fall, as they haue attained, to great-
nesse of dignitie, which thing the foresayde
tragicall Seneca, in his booke of Hippolito,
eligantly expresseth.

What miseries happen within mans life,
But fortune rageth least, in matters small,
To small faultes, doth God decree but little grieve:
To rest vnknowne, the humble sort doe fall:
And soundly sleepe within a cottage hall.
But houses built so nere the skies,
The Southerne blast must bide:
The raging of the Northeast winde,
And showers of Westerne side.

The same sense hath another (but none ex-
pressely) couched in these verses folowing:
and by bringing in of similituds, doth trim-
ly set forth the thing it selfe, in our sight.

Horace.

More oft is shakte, and rockt with wind,
the huge Pine Apple tree:
And hier towers made to fall,
with greater force, we see:
And loftie hilles, are made to shake,
with lightning from the skie.

For

For

Whoſo euer (O Princes) leaſt ſtandes in feare,
 A more Lorde than he, doth threate him againe,
 Eche king that rule, ouer other doth beare,
 A greater than he, ouer him doth raigne.

Seneca in
 Thyſte.

Euen as

Of other dreadfull kinges, that Empire bere
 There owne to rule, doth loue ſubiect againe :
 Who Gyant like, in triumphant manere,
 Doth guide and gouerne all, with becke of ſeine.

It doth me good to recite the Poets, who
 hauing no knowledge of Chriſt, yet they
 ſubmitted all thinges vnto God, whome of
 Iuuando (that is helping) they named Ioue,
 of bountifulneſſe, they called him the beſt :
 and vnto whome they attributed the care
 and charge of all mans cauſes. Yea, and
 make mention alſo, that he would at length
 take accounte of his ſeruauntes, euen of
 ſuch, as be kinges and gouernours of com-
 mon weales. But to come nigher the pur-
 poſe : who is he, that hath not heard (if hee
 haue read but a fewe of the auncient wy-
 ters) howe many Emperours haue bene
 depoſed, and pulled from their ſeates, and
 alſo, how the royall power of kinges, hath
 bene

what true
tranquilli-
tye of the
minde is
and the cō-
mendation
thereof.

Ambicion farre from
beeue taken from them, and wrested away
by violence . The Histories, are full of mu-
tations in Monarchies , of the seruitude of
kingdomes free borne, and of the destruction
of noble Cities . Therefore, whether care-
full coueting, hath not obtaynde this pre-
tensed degree of honoꝝ: or if it haue obtained
the same, the carefull feare of chaunge: or if
it haue lost it, the sorrowfull calling to mind
of that which was forgotten : will be a let
to an ambitious person, that he can not be
quiet and boyde of care. But the true tran-
quillitie of the minde, which wee seeke foꝝ,
hangeth not vpon chaunce and on all aduen-
tures, it hath no doubtfull trade of liuing
in outwarde shewe : it settleth not it selfe
vpon hope vncertaine, and blinde expecta-
tion of all only one maner of lyfe, whereof
one being depriued , hyeth it selfe alwaye
with such speede and celeritie: but is all one
aswell in trouble and aduersitie, as in pros-
peritie and happie dayes : aswell when it is
dispoyled of honoꝝs and shamefully intrea-
sed, as when it is honorably attired, and no-
bly rewarded. It alwayes sheweth the same
cheare in pouertie, that it did in abundance.

It

It beareth it selfe not higher throughe prayse of the people, nor through their dispraise becomes the sadder. When fortune chaungeth hir copie, it lowres not, nor when she smileth agayne, she leweth anye inordinate reioyceing. It feareth not greatly the tormentes of the bodie in an honest cause, nor (corrupted with the intisements of voluptuousnesse) alloweth an euill cause; and thus with such temperance and honest moderation, beares it selfe during life, as vnto the verie last breath, like a faithfull guest and companion vnseperable, it neuer forsaketh those with whom it is conuersant.

Lastly, such as gaue their mindes continually to Philosophie (adding somewhat euery day to their learning) were ripe in that studie: wherein we see how many wise men spent their whole liues. Vnto whome, the very heauens haue so declared the glorie of God, and the firmament shewed his handle workes, as by reason onely of the order, beautie, and workmanship of things created, they acknowledged the very creator of the world, and his eternal power: and thereby learned, with what meanes

Prayse of
Philosophie.

Psalme. 18.

Prayse of philosophie

they might picke out, and laye holde vpon
his wisdom and diuine nature. These
men haue gone more nêrer than the rest,
to a quietnesse from their troubles. For
in Socrates there remayned alwayes one
maner of countenaunce, and one grauitie.
Of verie right (saith Cycero) must hee be
calme and quiet, alwayes of one chêere, sê-
ing there was no variabilitie in his minde,
whereof the other is framed, and whereto
it is semblant. And what doth Philosophie
promise to bring to passe, being adozned
with so many high prayles, as it is called
the guide of our life, the scholemaister of
manners, the mother of vertues, the expel-
ler of vices, the tilling of the witte, the me-
dicine of the minde: doth it not promise a
rest from cares, & delectation of the mindes
of such as be traouellers therein? And doth
she not (as in hir owne right) challenge the
shaking of, of baine carefulnesse, quench-
ing of lusts, driving away of feare, and the
curing (or to speake least) the moderating
of turmoyles of the minde. Neyther doth
Philosophie, set forth onely in vtter shewe
so greate a profession, but the hearers also
thereof,

philosophia ^{id}

and wherevnto it serueth. 18

thereof, being taught goodly preceptes, and instructed with folly persuasions, doe declare both by their life & communication, the vertue and force therof resting in them.

Which of the olde Philosophers, was eyther moued with the occasions of sorowe, or was appalled at death when it approached.

Socrates fast bounde in prison, sealed not to dispute of Philosophie: and the very daye of his death, reasoned at large, concerning the immortalitie of the soule. And when in

his hande he helde that deadly cuppe he departed this miserable body with so pleasant and iocande a minde, as he seemed not to be pzeased to his death, but vsing pleasant wordes, as if he had gone to a solemne banquet of his friendes, whome he had not scene a good whyle before. Wherefore, to such

as know not Christ, beyng not yet reuealed to all the worlde, I woulde iudge no kinde of life comperable to the Philosophers: eyther if they seeke to driue away cares, eyther else, for the naturall recreation of their mindes. For what is there, that eyther in welth and riches, eyther in pleasure and pastime, either in honoz and aduancement,

¶.ij.

doth

*Socratis
monstratio*

Philosophie
laus.

True Tranquillitie

doth so exceedingly pacifie the minde, and poures gladnesse therein, as doth the science of Philosophie, and knowledge thereof, which hath bene authoꝝ of those goulden precepts of lviing, and being collected into bookes, hath published the same for a memoriall to all the posterities.

True tran-
quillitie is
seuered from
Philosophie
and is trans-
ferred to
Christ.

† But after that Christ, the brightnesse of glorie, (who being the same light that giueth light to euerie man comming into this worlde) shewed himselfe to the earth, and opened the secret will of his father, and the true knowledge of tranquillitie of the minde, both to kingdomes and nations: we
† are commaunded to here his voyce, him to obey and serue, him to follow as our onely shepherde and maister, in whome all treasures of wisdom and knowledge lye hid. The Philosophers were but men, and (as Saint Paule calleth them) but naturall men, who coulde attaine no higher from earthly things, than the naturall reason of man woulde permitte them. But Christ, both is, and was the sonne of God: who of his infinite mercy, left the throne of his maiestie in heauen, and from the bosome of his father.

transferred to Christ.

19

father, descended downe vpon the earth, to open the misteries hid from euery generation since the beginning of the worlde, that wherevnto man being but a creature could not attaine by reason of his blindenesse, therevnto his minde might ascende, being lightned, chaunged, and regenerated by the spirite of Christ. And the Philosophers doe chiefly exhorste euery one to that worthe and triumphant victorie (which is ment of our lustes and appetites) than which, they accompt none more greater, nor yet more honorable. For he that hath ouercome an enimie, was of more force than his enimie, but he that by restrayning himselfe, bridleth his owne lustes, such a one hath ouercome himselfe. He that hath ouerthrowne his enimie, hath vanquished an externe aduersarie: but he that

* subdueth his owne desires, conquereth a Rebell and domesticall Traytour. There is no euill, that is not easier to be resisted, than worldly pleasure. For of what sorte so euer it be, the same is a terror to vs, euen at the first sight, and for the asperitie thereof, striketh vs with a quaking feare.

Philosophers
advised vs
chiefly to
subdue our
appetites

Aristotle.

F. iij.

For

the inuincible of
pleasure, or opposite
being follo-
wed,

True Tranquillitie

For she with hir smiling looks, allureth
men vnto hir, and with hir swete motions
falling into the senses, speedily winneth fa-
uor, no lesse than both the song of the Par-
mayde call backe and drawe to hir compa-
nie such as passe by. Through wanton plea-
sures was Hanniball vndone at Capua:
yet could no ouerthrow in battel discomfite
him. Wherefore, he that overcommeth his
lustes, doth not only with the olde Troians,
put away Helene from him, but plainly tri-
umpheth ouer sin, & doth a greater act, than
to overcome y^e strongest holde in the world.
Very well therefore sayd Plato: A man to
ouercome himself, is the chiefe and most ex-
cellent victorie of all others: but to be ouer-
come of himselfe, of all others is a most
shameful, & horrible fall. With such like ex-
hortation, the Philosophers doe animate
and incourage vs to this difficult & hard con-
flict, and teach & instruct vs with all the pre-
ceptes they can: and yet doe they neyther
keepe nere the right course, nor rightly set
forth the same: and are neyther present
with their hearers as they shoulde be, ney-
ther indue them with diuine powre from
aboue

Ad Fur,

A notable
saying of
Plato.

transferred to Christ.

20

aboue, neyther yet are able to gyue grace
for bearing away of victorie.

But Christ leadeth vs from all wandring
and troublesome crossewayes of error and
blindnesse, and setteth vs with his doctrine,
a true and readie way: and doth not only sit
as Judge of our doings, but furnisheth vs
also with the whole armour of God, where-
with, we being armed and fortified on eue-
rie side, maye resist all our aduersaries at
once: both overcome the motions of the
fleshe, and keepe our soules vndefiled from
the worlde. And the same Christ, being
truly present with his spirit in euery place,
both exhorteth vs to fight, indueth vs from
aboue with strength to the battell, by hys
grace helpeth vs to overcome, when we
saint lifteth vs vp, and when we get the
victorie crowneeth vs. Moreover, although
we willingly embrace the wholesome admo-
nitions of Philosophers, whereby we are
called to remember our frailtie and weak-
nesse, and to keepe downe the pride of man:
and although we set some store by those ex-
cellent disputations, which deliuered the
minde from perishing, and so earnestly en-
deuored

the house
of tranquillity
transferred
to Christ.
only

1,
2,

#

Tranquillitie transferred from
deuozed to set the same at libertie : yet be-
rie greatly, and I knowe not how farre of,
Philosophie hath bene from the feele and
taste of eternall life. Euen so much, as ney-
ther eie hath seene, neyther eare hath heard,
neyther heart hath imagined. Yet some man-
ner of feeling thereof, hath God reueled to
his elect by his holy spirite. But of the ex-
ceding greatnesse of that unspeakable glo-
rie, none of the olde Philosophers coulde so
much as dreame vpon, or make coniecture
of. Which thing, God, in his sonne Iesus
hath appoynted as a right of inheritance,
to be inioyed of the true worshipers of him:
euen since the first beginning of the world,
and creation of all things. For others lac-
ked the holy spirit of promise and adoption,
which God imparteth to the faythfull, that
desire and call vpon him for the same : and
by the inspiration of the same spirite, doth
regenerate, quicken, and renue, teach, rule,
gouerne, sanctifie, erect, comfort, and con-
firme vs in fayth, helpeth out infirmities,
maketh vs light and readie to all good wor-
kes. Through which we crie with boldnesse
Abba father : which doth beare witnessse
with

with our spirite that we be the sonnes of
God, and heyyes with Christ. Who beeing *Ephe. 1.*
the earnest of our inheritaunce, we are sea-
led to redemption of the possession purcha-
sed by him: and being lightened in the loyes
of our minde, we knowe what the hope is
whereto we are called: and hauing got-
ten the inheritaunce of the childe, we ob-
taine the riche glorie of his inheritaunce bp-
pon the saints. Wherefore seeing in all pla-
ces, the way to Christ is so large, as he is
presents euerie where with his elect to their
lyues ende, and to the last consummation
of the worlde: we haue no neede eyther to
include our selues in Monasteries or houses
of Religion vnder a name of holinesse, or to
take long pilgrimages in hand for the quie-
ting of our minde: or to hide and keepe our
selues in secret wilbernesse, as the maner
was of religious sort in olde time: vnlesse
like persecution of Christians should ware
hote againe, as in those dayes it did. But e-
uery man abiding in that vocation whiche
God hath called him vnto, shall reache to
the true ioye of the minde, and attaine to
the true solitarie contempt of the worlde,
G. J. purchasing

The lettes of
 purchasing to himselfe the testimonie of a
 good conscience, if he put on Christ, and
 laye holde of him, in such sorte, as he hath
 shewed himselfe in the scriptures: and de-
 uorsing from him all preposterous Jewish
 fashions, he preferre the workes com-
 maunded by God, before mannes cere-
 monies and inuentions (and to ende all
 at once) if hee lyue and behaue himselfe
 as he ought, both towarde God, and
 his worde. But of Christ and his worde,
 of the maner of good liuing, of the testimo-
 nie of a good conscience, of the sense of eter-
 nall life, and of the great comfort by lear-
 ned men, shall be spoken of more at large
 hereafter.

De his
 postea

The lettes
 of true tra-
 quillitie.

Whens lone
 bent vpon
 casuall
 goodes.

The confi-
 dence wee
 haue in mē.

Now it is necessarie to declare the lets
 and impedimentes, whereby the most part
 are so plucked from the true tranquillitie
 of the minde, that a very fewe can attayne
 therevnto. And first of all, an exceeding
 number of people (giuing ouer their true
 confidence in God) depende vpon the goodes
 of fortune, & being once depriued of them,
 they faynt in their mindes by and by, and
 become sorrowfull. Moreouer, others there
 be,

be, which stay themselves vpon the succour
of great men, and haue a light heart, and
indifferent mind, so long as they are main-
tayned with reliefe from them: But if the
mainteyners themselves quaille, they
streightwayes runne downe hedlong, and
fall into most bitter mourning: yea, and
further, the greater sort themselves, for a
tyme, baunte and boast of their power and
ryches: but if they be excluded from theyr
seate of honour, and diseased of their flouri-
shing fortune, they streightway be at wars
with themselves, and spende all the rest of
their life in sorow and heauinesse. All these
being disappoynted of their expectation, lye
in miserie, complayning of their crooked
fortune: and are wont to sing that dole-
full verse.

The trust
men haue
in their
own power
and riches.

The earth is full of sinfulness:

The sea is frayght with wretchednesse.

Some misfortune there happeneth al-
wayes in mans lyfe, to interrupt and sub-
uert our quietnesse, vnlesse a man arme
his minde to abide all misaduentures, and
prepare himselfe before hand, to beare what
soeuer shall happen vnto him. Which com-

The lettes of
mon state and rule of life, Euripides hath
prettily set forth in these three verses follo-
wing.

Euripides. There is no worde so fearefull spoke,
nor fatall chaunce so glide,
Nor mischief wrested into man,
from wrath that tooke his seede:
But man by nature should put vp,
and patiently abide.

Wherefore, Plato compared mans life to a
Die, whose best chaunce, every Dicer de-
sireth to haue, but yet, howsoever it happe-
neth, he must by arte remedie that which
chaunceth to him otherwise than he desired.
For as the Bée gathereth most swēte hony
out of the withered Tyme, and out of other
herbs of more vnpleasant iuice: like so, may
we also, out of euil and vnprofitable things,
picke out that which may turne to our pro-
fite and commoditie. Euen as shipwacke
to Zeno Citius, and banishment to Dio-
genes, gaue them occasion to studie Philo-
sophie. But let vs procéde to other peril-
lous matters, which be lettes of true tran-
quillitie of the minde.

There is seldome founde out any one
that

that is content with his calling, but thinks
an other in happier case than himsefe.

When as the poore, prefers the riche estate
the rich, the noble man: the noble man, the
king: and euery one hauing other states

in admiration, desires to be in the same
case that they be in. Hereof groweth so

often chaunging of our trade of lyfe, which
seemes to bring a happie state with it, when

in deed, they differ not much from sickmen,
which so often doe alter their purpose. For

even as the sickeman, cannot alway wyth
the sight of his wife, blameth the Physicion,

is greued at his friende that comes to vi-
site him, and yet being gone, is displeased

again at there going: even so is the wane-
ring way and trade of life, and the wande-

ring and inconstant mutabilitie of the
minde, which seldome doth arriue at the

quiet and desired porte. Wherefore, even

as they which are queasie stomacked, and
are disquieted with vomiting, doe leape

from one ship to another, that they maye
finde some ease therby, vntill they perceiue

themselves nothing the better, but to doe
the same still that they did before, carying

G.ij.

their

Miscotene
with our
owne state
and won-
dering at o-
ther mens.

Simile sumptui
ab egrotis.

wicked and
vnlawfull
Trtes.

Deute. 18.

The lettes of
their homite(as I may say) still about with
them where euer they go. Euen so they,
which euer betwene whiles,chose now one
now an other trade of lyfe, doe rather in-
tangle themselves in cares and troubles,
than be discharged and rid therefrom. For
whilste they studie, as it were to lande at
next shallowes, they are caried oft tymes
into a moze huge deepe, and as I may say,
into a bottomlesse poole. What if we do not
except out of this number, the curious tel-
lers of mens natiuities, the Mathematici-
ans, and the Astronomers, who(after a sort)
doe drawe and call backe all things to a fa-
tall lawe, and suppose that mans life, ma-
ners, and successes, are gouerned by the
power of starres, and in prognosticating of
other mennes misfortunes, cannot foresee
their owne destruction: With these men,
let vs toyne the guessing Soothsaiers, which
by their deuination, tell before of thinges
to come. Also the wicked inchaunters and
detestable Pigromancers, which rayse by
the soules of deade men, or rather call by
Deuils, of whome the Lorde doth plainly
forbid to aske any question. Such men put-
ting

thing confidence in their vnlawfull and abominable practises, and forsaking the true God, being led with their owne horrible errors, and ouerlong deceyued with lyes, neuer remayne in a stayde and quiet minde. And there be others, which be so inflamed with the loue of themselues, as they couet to excell all others: and vnlesse the successe of things be correspondent to their desires, in such sort as they may flowe with all the giftes of good fortune, and passe others in the excellent gift of witte, they are grieued in their minde, thinking that all goeth not well with them. Such a one was the elder Dionysius, who not content with his infinit power and auctoritie, but thinking it a discredit for him, to giue place to Philoxinus in Poetrie, to Plato in knowledge of disputing: the one he cast to y^e stonequarries, the other he solde to be transported to Aquinum. There creeper in, I know not howe, throughout the life of euery one (to vse Salomons wordes) trauell and affliction of spirite, in such sort, as there is no state of life, that hath not experience of them. They disquiet Magistrates and priuate persons,
single

Desire of
excelling
others.

The lettes of
single and maryed men : They enter euen
into Kinges and Emperours Chambers :
They spare no kinde of man nor woman,
yea, they creepe into the secret nurceries,
whereinto onely women are vsed to enter:
What doth the pleasaunt Rose, lawnde in
with Briers, signifie vnto vs, and hir beau-
tifull sight fenced in with troublesome bꝛā-
bles. Doth it not admonish vs, of myrth to
be mixt with sorrow, bitter thinges wyth
sweete, and sowre with pleasaunt : By the
sinne of our first parents it was purchased,
that nothing can cause a continuall merris-
nesse in man, but that after myrth sadnesse
must come : after maryage widdowhoode:
after fruitfulnessse, abortion and barren-
nesse : care and vexation annexed to the
bringing vp of children : to the honourable
life, dishonour : to prosperitie, misfortune :
after delicate fare a cloyde stomacke : and
after health, sicknesse to ensue. But to leaue
this varietie of thinges, and to speake no-
thing of warre and euill discention, which
in such violent sort breakes out into the
life of man, and disquietes the rest thereof,
destroying many thousandes of men, not
with

true Tranquillitie:

25

with one kinde of destruction, yet with the
edge of the sworde chieslye: passing ouer
them also, which enterpryse greater mat-
ters than their power can attaine to, pur-
chasing to themselves great troubles there-
by: Howe diuersely (I pray you) is mans
minde tossed hither and thither, and wyth
what a heape of miseries, is it not onely
ouerthrowne, but also whelmed ouer and
ouer: And no maruell: for the flesh being a
Rebell, and as it were a home bozne en-
mie, fiercely prouoketh and stirreth vs to
mischiefe, neuer ceaseth to assaile vs hande
to hande, suffereth the conflict to haue
no rest, not the least moment of tyme.

Heape of
troubles.

assault
of the
flesh

The worlde, and Sathan Prince and Lord
thereof, being capitall, and continuall en-
mies of mankinde, conspire our destruction
in such vnderminning sorte, as if they were
neere friendes vnto vs. In battell stande
we all our whole life, so long as we lyue
here. For mans life it selfe vpon earth, is
nothing but continuall warfare, & wrest-
ling, and a certaine greuous conflict with
three most cruell and noysome aduersaries.
In which fight, few haue the victorie, but

Our life a
continuall
warfare.

with the most
noysome &
cruell aduers-
aries,

H. J.

many

The lettes of

many be ouerthrowne, & being ouerchar-
ged departe from God. Hereof commeth
it that sicknesse so greueth one man, and
puts him from sleepe: and an other is stry-
ken with feare of the euill that hangeth o-
uer his heade. This is it that maketh one
were hasty with anger and grudge: and
an other, eyther with loue to be pensue, or
with lust to be kindled. Here through, one
falles into ouer vehement laughter, wyth
inordinate ioye, and an other into immoder-
ate lamentation, and vnreasonable sad-
nesse. One prouoked with gréepe to see an-
other in prosperitie, and another compelde
through ambition of the wicked, to seeke,
and currie fauell. And to conclude: hereof
it commeth that one, receyuing an in-
iurie, is greued, and studieth to reuenge:
An other being authoꝝ of a wꝛonge, reioy-
ceth at other mens harmes, and seekes to
keepe him still vnder whome he hath once
opprest. So is the minde it selfe, at warre
with it selfe, and through contrarie and re-
pugnant affections, is rent, and in a maner
toꝛne in peeces. Incredible (truly) is the
craft of Sathan in interrupting the true
quiet.

sinor may

Nota, ad finem

The craftie
wylinesse of
Sathan.

true Tranquillitie.

the wastie wilkynnes of
Sathan in intemper-
26 bing the quick-
ness of o' minde

quietnesse of our minde, and in making his
assaultes vpon vs. Of whome we are not
so much to stande in feare, when he mani-
festly sheweth himselfe vnto vs what he is,
as when he layes his baytes for vs, and (as
the Apostle saith) transformes himselfe in-
to an Angell of light. Oftentimes hee
doth openly assaile vs, when he prouoketh
vs to those outwarde haynous sinnes: as
to surfetting, drunkenesse, whoredome, ad-
ulterie, incest, murder, poysoning, and such
lyke. But more oftener doth he set vppon
vs vnwares and vnproviden, by his wiles
closely vnderminding vs, and making eu-
erie one in his vocation, slothfull, negli-
gent, and slow in hearing the worde of god,
in true holinesse, in honest deedes, in deedes
of charitie, in prayer, & giuing god thanks.
And whylst they be thus carelesse and vn-
circumspect, he layeth holde of them vppon
the sodaine. Sometime, he flatteringly in-
tiseteth vs to sinne, to the ende he may deceiue
vs: pleaseth vs, to hurt vs, allureth vs, to
slea vs: qualifieth the greatnesse of sinne:
puts out of our minde, the greivous thret-
nings of God: takes away the feele of gods

when sathan
most to be
feared,

the flatteries
of Sathan

V.ij.

wrath

The lettes of
wrath against sinne, to the intent he may
make a sinner carelesse on enery side. An
other while, cleane contrarie, he aggreua-
teth the greatnesse of sinne, shewing what
we are to feare and dread: willethe vs to
take experiment, by the horrible punish-
mentes and examles of others. And so,
we being sodeynly confounded, by percey-
uing of Gods wrath, drives vs well nere
to desperation, and after a sort, takes from
vs, all hope of forgiveness. This craftes
maister, and worker of all euilles, as he is
a craftie, wily, and an olde practised fiende,
so doth he destroye all persons with theyr
owne weapon. There is no kinde of temp-
tation, no craft, no subtile meane, no deceit-
full deuise, and no laying in wayte, that so
auncient an aduersarie, and so olde an eni-
mie, hath not perfittely learned and practi-
sed, through vse it selfe, by the antiquitie, of
so many thousand yeares space. Whom he
cannot allure, with the pleasauntnesse and
delectation of vice, him doth he intrap, with
admiration, and pride of vertue. And whose
minde, he perceyues flieth from other wic-
kednesse, his heart doth he pusse by with se-
crete

crete pride of his well doing. Wherefore,
he is no lesse to be feared when he is ouer-
come, then when he himselfe doth overcome,
since he executeth his businesse, as well the
one way as the other. First of al (saith saint
Cyprian) he goeth about couertly to de-
ceyue: For he promiseth earthly honours, to
deprive vs of the heauenly. He sheweth vs
of false matters, that he may priuily conuey
away the true. But if he cannot couertly
beguile vs, then he openly bendes his
threates and terrors, agaynst all the ser-
uauntes of God. Deceytfull is he in tyme
of peace, and cruell in tyme of persecution.
We must therefore be heedfull, and labor
with al our might, and with a singuler care
and diligence, to resist our cruell enimie,
and such his fierie dartes, as are bent a-
gaynst vs, wherewith we maye be stricken
and wounded. But to leane speaking of the
subtiltie of Sathan, the knowledge and re-
membraunce whereof, should make vs the
readier to resist, I will recyte the other im-
pediments, which be a hinderaunce to the
happie and quiet life.

What a heape of enilles in these our
dayes,

The grie-
uous euils
of our time,

The lettes of

dayes, hath burst out, and ouerthrowne in
a multitude, the true tranquillitie of theyr
minde. And what a number, hath the flood
of vnprofitable thinges, disquieted and tur-
ned, from the peaceable state of their mind:
One wrestleth with the disease of inconti-
nencie, and preuayling but little (striving
with the deafe) doth waste his labour, to
complaine of the strait lawe of single life,
and of mariage forbidden him. (Out of
which fountaine, vndiscretely the Prelates
of Churches, doe dissemble, and make, as
though that exceeding great mischiefe did
not issue and proceede, when as God, in ve-
rie deede, not as a winker at such a matter,
but lyke a Iudge, for an example and
warning to all the worlde, hath subuer-
ted Monasteryes, and houses of Religi-
on, making them euen with the ground.)
An other, doth superstition compell, to
haue an exceeding strayte conscience, in vi-
olating any of the least of mans inuenti-
ons, neglecting the commaundementes of
the euerlasting God, and dreading him, ra-
ther as a cruell tiraunt, than esteeming him
as a louing father, and mercifull defender.

Whereof

Note & force of
Superstition

Superstition faimeth a Sacrifice, to appease god
through feare of Punishment.

true Tranquillitie.

28

* Whereof it comes, that the feare of punishment, sayneth a sacrifice, and that such as be dead, may be purged by the punishment of fire: which fyre, although not being perpetuall, yet (as they say) terrible: and that the sayde sacrifice, coulde deliuer them from the place of tormentes, and raise them vp to the felowship of Sainctes. Diuersly also, is the minde of many, tossed to and fro, and drawne hither & thither, into doubtfull cogitations, bycause they cannot determine any thing, for a certaine iudgement, concerning the great controuersies of our fayth, sprung vp in this our age: which holdeth also a number of mindes, in such suspence and doubt, that whyther they shall flye for succor, whose ayde they shall cleaue vnto, and finally, what is the best way to be done, they are vtterly ignorant. Manye also, are turned from the Gospell, partlye bycause of the multitude of heresies, which for our sinnes, are brought in, and procured by false spirites: and partlye by reason of the byces, which by mans owne intemperaunce and dissolute lyfe, are crept in: Such men being seduced from the right sense,

Fire of
Purgatorie

The lettes of

sense, know not howe to discern betwixt
the worke of God, and the worke of the
Deuill: nor with a discrete perseuerance,
to see the difference, how to chouse, and seuer
the one from the other. Also, there are
founde many, who, being disquieted wyth
the often chaunge of Religion, become (in
a maner) voyde of beliefe, that there is a
ny God at all: and as though he would not
well defende their cause, they yelde to all
vngodlinesse, & scarcely (naye not so much
as scarcely) abstaine themselves from blas-
phemous wordes. Yea and the weaker
sorte, whose iudgement is right, are so
greatly appalled, when violent persecuti-
on is imminent, that they quickly departe
from Christ, and stande more a fearde, of
them which kill the body, than of him which
hath power, to iudge both the bodie & soule
to hell fire. But, of all the anguishes that do
vexe the soule, and disturbe the minde from
the right waye, there can be none more
greater, than the anguish of conscience, and
the greuous remembrance of sinnes. For
there gnaweth the worme: there the fire
burneth to y vttermoost: there hell fire hath
his

*to fur-
gus fit
time no 9*

† The worme
of the con-
science.

his beginning, and also the weeping and
 gnashing of teeth, which our Saviour in
 the Gospell, pronounceth to be reserved for
 the wicked sorte. Often we may chaunge
our resting place, take longe pilgrimages
in hande, passe ouer desert seas, trauell ma-
nye countries, both on foote, and by horse:
conueyed maye we be, and passe into the
furthest partes of the worlde: But our af-
 fections to lay away, our selues to forsake,
 # the recozde of our conscience to forget, and
 the sorowfull thinking of our wicked de-
 meanor, to abandon and cast from vs, we
 are not able. For the trouble of our con-
 science, pricketh vs at home, moueth vs be-
 ing abroad, accompanieth vs in the night,
 iornyeth with vs, dwelles in the countrie
 with vs, and wheresoeuer we set our foote,
 or to what place we go, makes hir self such
a mate and companion, as will not be sepe-
rated from vs. The fables do describe, how
 Orestes, was tormented and vexed, with
 burning Torches of the furies in hell. But
 the lyfe of man throughout, is full of exam-
 ples, how euery mans owne deceyt, guile,
 naughtinesse, mischiefe, presumption of his
 I. f. owne

his mate
 conscientia

Orestes

The lettes of

owne good witte and memorie, is a heauie
burden vnto him : and how mans owne e-
uill thoughtes, and remorse of his owne
conscience, is such a terroz vnto the wic-
ked, as they become beside themselues, for
the paine thereof. These are the continu-
all and inwarde furies, flames, and fyre-
brands to the vngacious, and rebzobate,
which day and night, craue punishment for
them. There is recited by Plutarke, a
storie worthe of remembraunce, of one
Bessus, who killed his father, and for a long
space after, hid and kept close himselfe : so
as the cryme being couertlye committed,
and no person priuie thereto, he coulde ne-
uer haue bene suspected and betrayed, vn-
lesse he had first accused himselfe. But as
this murtherer, at a certaine time, went to
suppe among straungers, he ryfelde downe
with his speare, a nest of Swallowes, and
throwing out the yong birdes, trode, and
pashte them vnder his fete. When the
companye that stode by, (being, as reason
was, stirred to indignatiō, to see this thing)
demaunded what shoulde be the cause, that
might moue him to doe so cruell an acte,
and

what a
murder
Bessus
committed.

and to destroye the birdes, so famillier, and
 louing vnto man, he answered: haue they
 not this good while (saith he) bozne false
 witnesse against me, and with their cryes,
 accused me of my fathers death? They
 which were present, wondering at the an-
 swere, reported his wordes vnto the King,
 and so the matter being thoroughly sifted out
 Bessus receyued þe punishment, which long
 before he had deserued. Horrible feare (as
 Salomon most truly iudged) doth naugh-
 tie and wicked life bring with it, & makes
 the conscience to be as great a testimonie
 as if a thousande witnesses were present,
 and the same being conuicted, doth alwaies
 prognosticate and looke, for mischiefe to en-
 sue. What feare and dreade, are the con-
 sciences of naughtie persons stricken with,
 # through horrible dreames, dreadfull sights,
monstrous signes, and carefulnesse of the
minde, all which, seeme to be brought vpon
 the wicked, by Gods appointment, for their
 euill demeanour. What snares doe they
 tangle themselves in, with what crosse and
 persecution, doe they destroy their mindes,
 being inwardly troubled, and afflicted:

I.ij.

Nero,

Wisd. 17. C. 17 & 18
 It is a heauy thing
 to be a man's witness
 against him, & to be
 a witness of his wickedness
 and to condemn him.

The lettes of

Agrippina

Neroes mother

Nero,

Appollidor,

*Hipparcus
sonne of
Philastratus*

Nero, after he had killed his mother (as Suetonius reporteth) coulde neuer endure the grudge of his conscience, for that wicked crime, neyther immediatly vppon the deede done, nor at any time after : although hee were incouraged with consolations, both of the souldiours, Senate, and people of Rome. He confessed oftentimes, that hee was persecuted by his mothers Image, and with the cruell scourgis, & fire whips of the furies in Hell. And moreover, by a detestable deede of the Magis, attempted to call vp his spirite againe, & to pacifie him. It is sayde y^e Appollidor, thought wyth himselfe in a dreame, howe he sawe his owne skinne pulde from him, and his members by little and little, cut awaye : and also that his daughters, were all their bodies ouer, on a light fire, turning and daunsing about a circle. Hipparcus also, the sonne of Philastratus, a little before his death, dreamed, that he sawe bloud sprinckle vpon his face out of a certaine peece of plate. If I should call to remembraunce, the reast of the examples, which be of lyke sorte, Paper woulde not suffice to continue the same.

Truely

Truely an euill conscience in the mynde, is
lyke a soze in the body. It is contriued tho
rough default, not conuayde in by casualltie.

*conscientia Rea
langz vltus*

It mightily dismayeth the minde, and con-
tinuallly tormenteth the same, with deadly
griefes of pensiue remembraunce.

After that Alexander, that noble king, and fortu-
nate spoyler of the world, had cruelly slaine

Calistenes, and caused Clytus, his famili-
er, to be killed, the one, bycause he refused

(after the Persian maner) to worship him
as God, and the other, bicause he preferred

the Actes of king Philip his father, before
his, there entered into him afterward, such

a soze repentaunce, through remorse of his
sinnes, as hardly it scaped him, that he had

not killed himselfe. What should I speake
of Sylla, that oppressed the Romaynes, of

Antiochus, that with warres overcame
the Indes: eyther of which, for the vnhon-
nestie of life, (which through shedding of

bloud, and beastly crueltie, they stayned and
polluted) did perishe with the ougly disease

of Lice, and pined awaye, with the grie-
uous and detestable torment of conscience.

To this number, I maye referre Herod,

A. iij.

that

Alexander
deliuered
to be wor-
shipped as
God.

*his mala
conscientia*

Sylla and
Antiochus
died wyth
the disease
of lyce.

Herode,

Ad fur

Denying
of Christ
by othe.

to trauin
no fanon

Psal. 124.

The lettes of
that put James to the sword, thrust Peter
in prison, and to please the Jewes, stirred
by persecution against the Christians: But
at last, being stricken by the Aungell, was
eaten of wormes: and after grievous af-
fliction, by the wounde of his conscience, mi-
serabylly gaue by the ghost. I cannot here
altogether passe ouer with silence, those
which dally with God, in most graue and
weightie matters: which wilfully for gaine
and honours sake, eyther resist or forsake the
truth: which repeale any thing, manifestly
agaynst the worde of God, and binde their
consciences, either to the wicked betraying,
refusing, or vtter denying of Christ by othe.
For euen as peace, by the promise of God,
doth attende vpon the true Israelites: (who
are the constant professours and maintey-
ners of christian pietie) euen so the beguy-
lers, false working Epicures, enemies to
Christes Crosse, whose bellie is their God,
and earthly things their studie, bewitching
men, from beleuing the truth, which they
resist, as Iannes and Iambres did Moyse,
declining also from the way of glorie, and
led to the desire of ryches: Such doth God
with

with the workers of iniquitie, turne into
their owne reprobate imagination: & with
a rewarde, worthe of such a fault, will the
iust Judge once make recompence, vnlesse
they repent earnestly from the bottome of
theyr heart. For, what for Cannonships,
Prebendes, Deanries, Benefices, Bishop-
rikes, or some other temporall commoditie,
they eyther resist or forsake Christ, or else
they deale with the preaching of the Gos-
pell, which tendeth to the saluation of our
soules, as with a prophane thing: and in a
matter so weighty, behaue themselves vn-
faythfull, and muche lyke to disloyall
fugitiues: Or else they will ambitiously
seeke in the holpe scripture, which waye to
please the vaine appetites of the people,
vaunting of the pregnancie of their owne
wit and learning, and boasting of their elo-
quence, and yet in time of persecution will
be the first, that shall start aside, from the
knowne truth: and so, to the great fall of
the weaker sort, sowly and shamefully be-
tray the doctrine, which befoze they did wor-
thily professe. But surely, they shall neuer
escape free vnpunished, for so great a contri-
mely,

we can not beguile god, or dimme his sight, neither
can we escape from his due punishment, of the
living god

The lettes of

They ly=
ving in
maruellous
dispaire, af=
ter they
had forsa=
ken the
Gospell, at
length kil=
led them=
selues.

Luke Gri=
balde in
english.

meely, wherein they go to about beguile god,
and to dim his eyes (as they fearne it): nei-
ther yet, in such sort departing and forsa-
king the wholesome doctrine, they shall euer
escape, from the handes of the living God,
and his fearefull maiestie, whom they haue
dishonoured. This was felt of Latonius:
this did wretched Spera, both by his wordes
teach vs, and by his example plainly lay be-
fore our eyes: if wyrters in their bookes
haue shewed vs the truth. The Apostles in
the primatiue Church, committed such per=
sons (by the word) to Sathan, that he might
haue power to persecute their bodies: who,
once perceyuing, that neither they should
haue rest in their bodies, while they yet ly-
ued, neither in their spirite being departed,
they might be reclaymed thereby, and so
through long repentaunce, attaine to sal=
uation, no greater torment, nor vexation
more grievous, could be imagined, then
was bidden by them, which disloyallie de-
parted from Christ: being so vexed with the
bitter anguish of conscience, as they had no
rest, neither day nor night, so much as to
breathe vpon the same, or to be at any staye
of

of quiet minde. But I will no longer stand
vpon the impedimentes and lettcs, which
hinder the peaccrable tranquillitie, that all
men so busily seeke for.

Who is he now, that if he had subdued
all Nations vnder heauen, if he had gotten
all the worlde in possession, woulde not lay
aside all dominion, and willingly surrender
vp the empyre of the worlde, to the intent
he might quiet his afflicted conscience, and
washe awaye the griefes and blemishes
thereof, which neuer suffers the minde once
to take breath: Let vs therefore seeke out,
where, and from whence, that excellent
quietnesse of the minde is to be looked for,
which doth not onely appease, the carefull
cogitations and thoughts of the conscience,
but also, slakes, and keepe vnder, the ra-
ging affections of the same: and besides,
doth make easie, and tollerable, whatsoeuer
else doth eyther hurt the bodie, or any other
outwarde chaunce that happeneth to arise.

Omitting the erroneous opinions of the
ignoraunt, which alwayes throughout eue-
ry age, as it were swallowed vp a number,
and led them from the right race of life: let

That Christ
is the true
tranquillitie
of the minde.

How Christ is our

vs beginne with an other kinde of stile : re-
turning to Christ and his worde : to the
trade of a good life : the testimonie of a good
conscience : to speake of eternall life , and
of the manifolde consolation had by the
Saints : Of which, I promised to intreate
more at large afterwarde . The scriptures
declare, and in plaine wordes beare record,
that Iesus doth saue his people from their
sinnes. That he is the lambe of God, which
takes away the sinnes of the worlde . That
he is the blessed seede of Abraham, in whom
all the generations of the earth shoulde bee
blessed : who shoulde breake of and treade
downe the heade of the Serpent , throughe
whose subtiltie, our first parents were allu-
red to sin. That he is the saluation of God,
from sea to sea , and to the endes of the
earth : of whome all the Prophets do beare
recorde , that vnder his name , euery one,
which put their trust of saluation in him,
shoulde receyue remission of sinnes. That he
is the mediator, spokesman, and peacema-
ker, betwene God and man, the throne of
grace, the head Bishop, and high priest, to
make continuall intercession for vs . The
propi

I. Iesus
the lambe of
God
the blessed seede
of Abraham

the saluation

the mediator

true Tranquillitie.

34

propiciation for the sinnes of the worlde,
Our iustification. The Shephearde and
Curate of our soules, our hope, our life, and
our resurrection. That he is that Emanuel,
the father of eternall life, the Prince of
peace, the sonne of righteousness, the light
of the Gentiles. And to conclude: that he
is the very Messias, in whom be all the pro-
misses of God, euen yeas and Amen, whom
the Leviticall sacrifice and olde ceremonies
did represent. To him, did Moyses lawe
tende. Of him, did the Prophetes before
prophecie. And, euen the verie same, did the
fathers of the people of Israell wayte for:
whom the Apostles, Martyrs, Confessors,
and all the holy men, in their dayes, did be-
leue, being shewed and sent among them.
Christ therefore, the reconciler of God and
man, who deliuered vs from the curse of
the lawe, became a curse for our sakes: and
(as Paule sayth to the Collossians) hath put
out, to them that beleue, the hand writing
which was against vs: and the same being
taken out of the way, hath fastned vpon the
Crosse. He, for a swete incense, hath offred
vp himselfe, an oblation, and sacrifice vnto

only messias

our Reconciler

R. H.

God,

How Christ is our
God, and by death, hath vndone him for e-
uer, that had the rule of death. He, pacified
the fathers wrath, not in part, but wholpe
and perfitely, and hath fully deliuered vs
from the bonde of sinne, and taken vs out of
the pitte of hell. He, (having conquered Sa-
than) hath borne in token of victorie, his dis-
poyled power and principallitie, openly in
the sight of the worlde. And sumptuously,
and gloriously, hath this mightie conque-
rour of death and hell, triumphed by him-
selfe, ouer those, whom he hath conquered.
He hath made plaine the waye to heauen,
and ascending vp on high, hath led captiui-
tie captiue, and giuen giftes to men. He sit-
ting in heauen, on the right hande of God
the father, maketh continuall intercession
for vs, and beareth the office of a bountifull
patrone, aduocate, and spokelman. He day-
ly renueth in vs, the Image and similitude
of God: (which is, innocencie, righteous-
nesse, and holinesse,) which were lost in our
first parent Adam. He (among the num-
ber of those, which were adopted by the hea-
uenlye father, to bee the children of God)
hath made vs copartners with him, both
of

true Tranquillitie.

35

of his name, and of his kingdome, and to
be heyres of euerlasting blessednesse. He
it is, that is the true tranquillitie of the
minde, and quieting of our consciences.
Hee is the stedfast peace of the hearte,
and patient mitigation of our troubles.

christus vera
tranquillitas,

This was the same, which was shewed and
reuealed, in a certaine vision to Elyas, the
Charret of Israell, and the horsemen ther
of (as Elizeus wordes be) at what time hee
fledde to mount Horeb, for feare of Iezabel.
For the word of the Lorde spake vnto him,
that he should come out of the caue (where
in he rested all night) and to stande before
the Lorde in the Mount. And beholde the
Lorde passed by, and a mightie strong wind
that rent the mountaynes, and brake the
rockes before the Lorde: but the Lorde
was not in the winde. After the wynde,
there came an earth quake: but the Lorde
was not in the earthquake. After the
earthquake, was a fier, neyther yet was
the Lorde in the fier. And after the fier,
there came a soft still voyce: which, when
Helias hearde, he couered his face with his
mantell. Why was it the Lords pleasure,

3. King. 19.

3 Re 19. 11,

12 verſe.

13

Is. liij

to

Note y^e reason why christ appered to Elias
in a soft still voyce. / How Christ is our

to appere in a soft still voyce, but to shewe
plainely, that he woulde giue rest and qui-
etnesse, vnto such are sadde and afflicted
with vocation both of soule and minde : so
as, in their whole heart, they seeke after
God, and flie onely to him for helpe : as did
this Elias, when he sat vnder a Juniper tree
in y^e wildernesse, wishing for death. Where-
fore, with this voyce, the Lorde in the Gos-
pell, doth mercifully call vnto him, such as
are become weake through desperation, as
are troubled in conscience, and loden wyth
cares, saying : Come vnto me all yee that
laboure, and are heauie loden, and I will re-
fresh you. Learne of me, for I am meeke,
and humble, and yee shall finde rest vnto
your Soules. For they, which with ex-
treme inwarde feare, heartily, and wyth
remorse of their sinnes, dreade the payne,
which they haue iustly deserued : and being
abashed, and amazed for feare of hell fire,
and of the scēdes therin, do truly bewaile
their sinnes : and in this anguished minde,
through conceyuing of Gods wrath, doe
humbly flye (as it were through this nar-
rowe streight, of perpetuall griefes and af-
flictions)

Mark.ii.

god healeth
those y^e are
stricke of hart

afflictions) to the vnspeakable mercye of
 God, through Christ, meaning to liue a
 godly lyfe, and asking pardon of their tres-
 passes, and remission of their sinnes : from
 such, doth the sonne of God, wipe cleerely a-
 way all teares : such doth he beholde, wyth
 a fauourable and louing countenaunce,
 and with the excellent comfort of his holye
 spirite, doth he pacifie, and set all their harts
 at ease and libertie. For that place of E-
 say, which sayth : The spirite of the Lorde
 be vpon me, for the Lorde hath annoynted
 me, and sent me to preach good tidings to
 the poore, that I might heale those, which be
 contrite of heart, that I might preache de-
 liueraunce vnto the captiue, and sight to
 the blinde, that I might reuenge the op-
 pressed, and comfort them which be in hea-
 uenlynesse : that in steede of Ashes, I might
 giue them plentie of Oyle of gladnesse : for
 sighing, pleasaunt oymntment : for a mour-
 ning spirite, a robe of honoz : the Euange-
 list expoundeth to be Christ himselfe. We
 were al by nature, the sonnes of wrath, and
 as lost sheepe haue gone astray, every one
 declyning for the right trade of life, vnto
 his

Esay. 61. 3

Luke. 4.

humbles vnde
 sanaty,

notable
 exhortation
 for for for do.

what we are
 by nature

Natura sumus
filij Ire

Summa Dei
Misericordia }

Esa. 53.

1. Cor. 1.

Tranquillitie by

his own wicked wayes, and forsaking God,
the fountaine of life, and of all good things,
haue purchased to our selues, misery, death,
and damnation. But Christ, of his infinite
mercy, left the seate of his maiestie in hea-
uen, and being sent from aboue, came in-
to the worlde, and mækelpe, of the virgin
Marie, tooke vpon him the nature of man,
to the intent he might haue pitie vpon our
miserable state: to saue sinners: to call that
backe againe, which was gone astray: to
seeke and saue, that which was lost: and to
giue his life for the redemption of manye.
Who also was wounded, and sacrificed for
our faultes, and buffited for our sinnes: all
which, the father layde vpon him in the
name of vs all: and by his beating and stri-
pes, made vs safe and whole. This was he,
who, euen as he drowned Pharao and the
Egyptians in the red sea, so by his death, he
querthrew Sathan, the continuall enimie
of mankinde, and set vs at libertie, beeing
washed and made cleane, through the helth-
full sacrament of bloud and water, that
ranne from him. He became the wisdom
of God, the righteousness, sanctification,
and

and redemption, for vs. Be it is, that bare
our sinnes vpon his backe on the crosse: that
 we being dead to sinne, might liue to righ-

in cruce

Nota

teousnesse. This most sacred ground of our
religion, and reuerent misterie of our re-
 demption, is to be exercised in the hearts of

The me=
 mozie of the
 misterie of
 our redē=
 tiō, is chief=
 ly celebra=
 ted in the
 precept of
 the Eu=
 charist.

euery true christian, with a continuall re=
 membzaunce. And least the same should be

forgoten of vs, Christ, left his bodie in the
holy sacrament, and mysticall banket of his
 supper, which he commaunded to be distri-

finit
 cena
 buted, directly, with that perspiquitie of
 wordes, which he himselfe ordeyned and

appoynted, that it might effectually be a re-
membraunce of the olde offered sacrifice:

in cruce facta

and playnly, as it were with liuely Image,
 to represent the death of our redemer, shew=
 ing perfectly, and after a sort, laying it be=
 fore the eyes of the communicantes: that
 all the people, with meditation of so great
 & fearefull a misterie, being godly amazed,
 and as it were rauished beyond theselues,

shoulde for that time, occupie themselves
with nothing, nor haue any other conside-
ration in their mindes, but of Christ onely
crucified on the Crosse. The sacrament, be

L.f.

ing

Benefites attending

ing in this sort ministred, according to Christes institution, might by meanes of the worthinesse of the wordes, and vertue of the holye spirite, mightily worke in the minde, and earnestly stirre by the same: and also, might plainly before the eyes of all the people, discribe Christ, paint him out, and (as Paule hath to the Galathians) in a maner crucifie him a newe. And hereof growes that excesse of saint Chrysostomes wordes: Imagine (sayth he) the bloud of saluation flowing as it were out of the diuine and unpolluted side: and that spirituall all and wonderfull bloud, running into the Cup, to purifie vs: and there, the tongue, tasting, to be made red and blouddie: and so drawe nigh, and receyue it with pure lips.

But although I haue (as occasion did serue) recyted, to what ende chiefly, y^e misti- call feast doth tende: which cōprehendeth, & chiefly respecteth the declaration of y^e lords death: yet, y^e no man, lay to my charge, how I haue indirectly past ouer with silence, those high benefites: besides the cōmen confession of our sayth, whereby we wayte for saluation of our soules, through one and the same

Chrysostome

Spirituall
bloude

figura locutio

same Sauour: and besides the effectuall remembrance of the misery of our redemption, which to make perfit, Christ gaue his bodie to be slain, & his bloud to be shed: I acknowledge also, in the instituting of the sacramēt of h Lords supper, the singular loue of God towarde mankind. For he not content onely to redēme vs, and after that redemption, to put vs in dayly remembrance thereof: but verily also, and in deed feedeth and nourisheth the saythfull, with his owne liuely fleshe, so long as they shall liue here like straungers, & aliants, and till they haue made an ende of this habitation. He increaseth thereby our sayth, strengthneth vs to abide tribulation, confirmes our hope of hauiug eternal life, kindleth our loue towards him, mainteynes our brotherly charitie, prolonges our lyfe, and frames the same to good order, quieteth our consciences, and (as though he forgotte our sinnes) reconciles himselfe againe vnto vs. He breedeth in our mindes, thereby, spirituall pleasure and delight, draweth awaye our ymaginations from the fraillie of our bodie, and procurreth vs to thinke of immortalitie, and that,

L. is.

which

The benefices which ensue the right receyuing & distributing of the sacrament of the Eucharist.

non solum xpc
nos redemit

Fructus
et uita
domini

Benefites attending

which is most of all, he couples and ioynes
vs to himselfe, mireth vs, and (as I maye

*Quoad rem istam
non quoad modum
unctionis.*

(say) vnites and incorporates vs with him,
in a most sure bonde: Which contriuing
and linking one within an other, the sensible

nature of man can not comprehend: *Repe*

*hanc connectionem
animalis
homo non percipit*

ther, howe he is our heade, and we his
members, and fleshe of his fleshe, bone of
his bones: nor howe he dwelleth and liueth

in vs, and we in him. For if it be a thing to
be maruelled at, howe we be members one
of another, and man and wife maye be all

one fleshe: howe much more wonderfull, is
this most nighe coupling together of Christ,
and vs: which doth most truly, and certenly,
not faynedly, colourably, or phantasticaly,
happen vnto such, as doe saythfully eate
this sacrament.

Whereat, the diuine *Pro*
phete, being helde with admiration, prophe-
cied saying: The mercifull and gracious
Lorde, hath so done his maruellous woꝝ-
kes, that they ought to be had in euerla-
sting remembraunce, he hath giuen meate
to them that feare him.

Psal. 110.

Wherefore, to this
poynt, both the similitude of Cyrillus aptly
concurre. Euen as (sayth he) if one take
molten

*The apt si-
militude of*

Cyrillus.

vpon the Eucharist.

39

molten ware, and poure it to other ware,
and worketh the whole together: so must it
needes be, that who so receyues the fleshe
and bloud of the Lorde, he be in such sort
ioyned to him, that Christ be found in him,
and he in Christ.

spiritually

But now, that we haue bene occupied,
in calling to minde, the benifites which are
annexed to the Lordes supper, being dulye
ministred, as it ought to be, and worthyllye
receyued of the faithfull: let vs returne to
the matter, which we haue in hande, (that
is to say) to the great misterie of our salua-
tion, and redemption: throught remembes-
raunce whereof, there groweth peace of
conscience, and tranquillitie of mynde.
Whereby, though the Deuill putte vs in
feare, the worlde disquiet vs, and the fleshe
prouoke vs, yet the same remayneth still
in perpetuall quietnesse, & securitie. Thence
commeth it, that the multitude of sinnes,
and greatnesse of them, doe not debarre vs
the way to Gods mercie: nor the abyding
in sinne for a season, vtterly take away all
hope of forgiveness. From thence spring-

Inde

Inde

L. iij.

which

Christ our redemption

+ which spared not his owne Sonne : but
for all our sakes gaue him to death, and
with him gaue vs all good things. Thence
riseth that deepe mindefulnesse of Gods be-
nifites, in that he adopted vs to be his owne
childzen : and for this benifite, continuall
thanks is to be celebrated of all the fayth-
+ full. There is nothing in all the worlde,
that at such time, as we are meditating vpon
Chrift, can once pierse our conscience :
+ much lesse driue it to desperation : were it
for committing the greatest sinne of all o-
ther. For if transgressing of the law, brings
terroz vnto vs : * It helpeth againe to re-
member, that Chrift hath redeemed vs from
the curse of the law. If sinne trouble vs : we
are recomforted, in that Chrift, not only re-
mitted to the debtoz ten thousand tallents,
which ought a great deale : for gaue Peter,
that had grieuously offended him : pardo-
ned the Theefe, who had long continued in
+ sinne : but also, by his owne blood, washed
vs cleane from all sinne. If death graue
vs : Chrift is become both our lyfe, and re-
surrection. If the wrath of God make vs
pensiuē : by Chrift are we reconciled vnto
God.

if synne do
trouble vs.

if death

if gods wrath

and comfort thereby.

45

God. If hell fire feare vs : Christ by conquering of Hell, hath opened the gates of heauen. If the fire of Purgatorie disquiet our mindes : Christ for the sinnes of mankind, hath satisfied God : and the punishment, which by Gods iustice, was done vnto vs, he himselfe hath abydden it, and hath not onely deliuered vs from the offence it selfe, but also, from the paine due for the same.. For otherwise, how shoulde either they, which be iustified by their faith, be at peace with God, (when as peace may in no wise be conuersaunt with feare of punishment) if they shoulde be in perplexitie, for feare of greater punishment. Cyther else, how shoulde the Saintes, receyue here the full forgiveness of sinnes, if they should be recompensed with paine, due for sinne, in an other worlde, being departed out of this life. Wherefore, the holy fathers (and that consonaunt to the scriptures) were of the opinion, that all remission of sinnes, is here in this life : yea, and so fullpe, as no parte thereof, is differred till any other life to come. For so writeth blessed Cyprian : Here is (saith he) the soule eyther lost or saved.

Purgatorie
a culpa & pena
at peace wth god
Datum scilicet
Cyprian in his treatise against Demetrianus.

Remissio peccatorum
in hac vita tantum

Cyrianus.

in hac uita
penitentia fieri

Christ our redemption

ued. Here doe we prouide for eternall saluation, for the worshipping of God, and for the fruite of faith. Neyther let any mans sinnes or yeares, be a hinderaunce to hym, from the attaynement of saluation. To

him, that hath as yet any being in this lyfe,
there is no repentaunce to late. To mercy the waye is open, and free accesse is therevnto, for such as seeke and vnderstande the truth. But when we are departed from hence, then is there no place of repentance, nor any satisfaction to be made. And of the

S. Ambrose

same opinion was Ambrose, and other godly wyters, which were exercised in the holy scriptures, & did set forth treatyses and interpretations vpon the same. The Lorde increase the faith of many, and giue them a better minde, that they may truely beleue in the sonne of God, and earnestly repent, from the bottome of their heart: who in their wordes professe christian religion, but neuerthelesse, in their deedes, kicke, and spurne against the Gospell, and denye the same, set forth to so godly a purpose. Who count the bloudde of the Testament, but a prophane thing, and reprochfully vse the spirite

and comfort thereby. 41

spirite of grace. Who although they doe not openly scozne this holy misterie, which we haue so much intreated of, yet they doe not reuerently imbrace the same, and with such feare and dreade as they ought to doe. In the dayes of Paule, Christ was to the Jewes, an occasion of fall: but to the Gentiles, a meere foolishnesse. In our dayes, Christ is no lesse wonderfully spronge vp againe, than in olde time, he was borne and bredde at Beathlem in Iurie: For no lesse reuiued, nilling the aduersaries, then, when he rose vp agayne in an earthquake, the Sepulker being close shutte. I am a fearde, least Satan, the fleshe, and the worlde, doe driue a number, to be so peruerse, as Christ becommeth vnfaerie to them, & that they cannot taste howe swete the lord is, and how plentifully the streame of the Riuer, makes glad the citie of God. A sensible person, cannot so muche as dreame, what the ioye of the Children of God is: and how daye and night, without intermission, they sing, listing vp their voyces, and giuing thanks vnto the Lorde their God. Rightly doe we attribute vnto

M. f.

Christ,

Comfort by

Christ, that he will ease and refresh our
soules : and will not onely discharge, re-
uenge, and set at libertie, them which bee
captivated with the tirannie of Sathan, but
also wil leade the very same captiuitie cap-
tue: Although our troubled consciences,
many times, are more graeuously dashed
with terror of the law, then they be appea-
sed with comfort of the Gospell of peace. Of
berve right also, doe we impute it to his
boountifulnesse, that he is the remedie of
our woundes, the rest of our afflicted con-
sciences, and the true tranquillitie of our
minde.

Comfort ta-
ken by the
worde of
God.

This we knowe by the worde of God,
which is the light of our eyes, and the lan-
terne to our fete: wherein as we liue, so
ought we continually to be occupied therein,
both day and night, for the finding out of
such thinges, as maye further vs to the at-
tainement of blessednesse, to the gouern-
ment of our life, to the comfort of our soule,
and the abandoning of cares from vs.
Howe often in the holy scriptures, are they
pronounced blessed, which be diligent hea-
rers and readers of this worde, if vpon the
same,

same, they amende their maners, and applye the actions of their life to the will of God: as for example. Blessed are they that heare the worde of God and kepe the same. *Luke. 11.*
 Blessed are the vndefiled in the way, and that walke in the lawe of the Lorde. *Psal. 119.*
 Blessed are they that search his testimonies: they seeke him with their whole heart. *Psal. 1.*
 Blessed is the man, whose delight is in the lawe of the Lorde, and in his lawe will exercise himselfe, both day and night. And is not he of verie right to be counted blessed, that hath altogether bowed himselfe, to become Gods seruauant: in whose heart, is hidden the lawe of his Lorde: when as both things aboue, and things beneath, are put vnder him, and serue him: For the euilles, which so many wayes, so oftentimes light vpon vs, happen for no other cause, then for that we addict not our selues (as meete we should) vnto the will of our Creator. Moreover, the Apostle doth prudently commend vnto vs, the holy scripture, and doth very well kindle our mindes, to the studie thereof, by these wordes: All scripture (sayth he) giuen by inspiration from God, is profitable to

*Deut. 28:**Leuit. 26.**2. Tim. 3.*

teach,

teach,

Comfort by

Rom. 15.

Chrysostome
in the thirde
sermon of
Lazarus.

teach, to improve, to correct, and to instruct
in righteousnesse, that the man of God, may
be perfect, & prepared to all good works. And
again: What so ever is written, the same
is writtē for our learning, that we through
paciencē and comfort of the Scriptures,
might haue hope. For we, as it were in the
middles of the sea, are tossed; and fast bound,
will we or nill we, to an innumerable sort
of sinnes. We stand continually in battell,
and verie often beare away the worst. We
are besieged aboute in all places, and the
dartes flie about vs on euery side: as well,
through diuersitie of occasions, as for the
necessitie it selfe, of cares, troubles, griefes,
boastings, and swellings. Also we are so
tossed, as we were in the middes of waues,
so drawne hither and thither with variable
and diuers cogitations, so shaken with stormes
of temptation, and so often conquered
and ouerthrowne in the conflict, that wee
haue alwayes neede, of often and continuall
consolation out of the Scriptures: and be-
cause we receiue wounds euery day, there-
fore to seeke for medicine and remedie eue-
ry day, out of the same. Artificers, whatso-
euer

euer they take in hande to make, they per-
 fourme the thing with such instrumentes,
 as they haue: And we, if our mindes bee
corrupted & decayed, amend and repaire the
same, by the scriptures of the Apostles and
Prophetes, and whatsoeuer else is giuen by
 inspiration from God: and if it fal in decay,
 we renue it againe thereby. They by their
 Art, onely adde a certaine fashon to things:
 but to chaunge the verie matter whereon
 they worke, as of siluer to make golde, they
 are not able. But we shewe, and bring to
 passe a greater matter. For we chaunge
 the vessell of wood into golde: *Whereof S. 2. Tim. 2.*
 Paule witnessing, sayth: In a great house,
 are not onely vessels of golde and siluer, but
 also of wood and earth: if any man there-
 fore purge himselfe from all these, he shall
 be a vessell sanctified to honour. They which
 dwell in kinges houses, wherein armour is
 layde, are so well fortified, as neyther thee-
 ues nor housebreakers, nor any other wic-
 ked roote, dare set vpon that house. Euen
 so, wheresoeuer the spirituall bookes re-
 maine, from thence is all the Devils force
 expelled, and into those inhabitants, is en-
 tered

Comfort by

tered a great comfort. If we offende in any thing forbidden vs, the verie sight of those bookes strykes our consciences, frapes vs * from sinne, and makes vs to abandon our euill purpose. And if we persist in holinesse, therein we become moze firme and stedfast through them: and by laying holde vpon the Gospell, we settle our minde, leading it away from worldly businesse, and thereby, diligently clense our life being boide of godlinesse. The Philosophers, Rhetricians, and Ethnicke wyters, desiring to be had in admiration, did but shadow in a certaine darke sense, the secrete thinges of their wisdom. But the Apostles and Prophetes, as vniuersall teachers of the worlde, haue put things in wytyng, so plainly and manifestlye, as by reading onely, they may be learned. Who, hearing, that happie are the meeke, the mercifull, and so forth with the rest, will desire any scholemayster to interpret the same? But if in thinges which be moze secrete, thou shalt not perhappes find an instructor, and wilt bestow the moze earnest studie therein: God, seeing thy diligence, and not despising thy care and vigilance,

lancie, no doubt will open the thing to thee
which thou seekest for. Remember the Eu-
nuke, in the. viij. of the Actes, who by rea-
ding, obtayned a guide. God, which knewe
the readie inclination of his minde, imbra-
ced his indenuour, and sent him (by and by)
an expounder. A great defence agaynst sin,
is the reading of the scriptures: but a great
daungerous ruine, and a deepe dungeon of
blindnesse, is want of knowledge of the #
scriptures: and to knowe nothing of Gods
lawe, is a great lacke of saluation. For that
is it, which hath bredde heresies, brought in
filthie life, and turned all vpsydowne. For it
cannot be, that often and heedfull reading,
should bring no fruit with it. This excellent
exhortation of S. Chrysostome (who for his
godly eloquence, obtayned the surname of
golden mouthed) did blessed Gregorie, and
saint Augustine imitate and follow: who,
aptly, conueniently, plainly, and excellently
well, doe set forth with due prayse, the most
heavenly worde of the Scriptures. That
minde (saye they) is an enimie to this doc-
trine of ours, which either in going astray,
knoweth not the same to be wholesome, or
else

Comfort by

Gregorie in
an Epistle to
bishop Lean.

Augustine in
the third E-
pistle to Mo-
luscanus.

elke being sicke, doth lothe medicine. For
the vertie phrase of speech which the scrip-
tures bleth, hath the way to nurse hir little
ones abroad, and to preserve them in pri-
uate, and also how to occupie their mindes,
with admiration of high miseries. It is a
River (as I may terme it) even and deepe,
wherein both the Olyphant may swim, and
the Lambe may walke, and it conteyneth
things, both plaine and evident. It talketh
like a familiar friend to the heart, both of
the learned and vnlearned. It lyeth hid in
miseries. It setteth not forth it selfe wth
haughtie communication, and therebnto
the slacke and vnlearned minde (as poore to
the riche) dare not approche. But it inui-
teth all men, with an humble speech. Not
onely It feedeth them, with apparaunt and
knowne truth, but also It exerciseth them
in secrete veritie, setting that abroad to the
worlde, which it hath in secrete store. But
least those things, which be plaine, should be
contemned, those secrete things againe are
desired: being desired, are after a sort re-
nued, and being renued, are sweetely signi-
fied what they be. By the Scriptures, both
wittes

wittes which be euil, are wholsomly amended : which be small, are cherished: and which be great, are reioyced. For the worde of God knoweth sayth, when it first groweth, when it comes to rypp yeres, when it is brought to full perfection : and when it draweth to olde age againe, it nourisheth the same with gentle and wholsome feede. Other things, haue not so much relation, to their age, tyme, and place. The studie hereof nourisheth our tender age, and instructes vs in all godlinesse : It bydeleth and keepeth in our lasciuious youth, delighteth our age, indueth vs with the sweete hope of immortallitie, and encourageth vs to be of a ioyfull minde, to the uttermost ende of our life. It instructeth vs when we be in prosperitie, feares and restraynes vs from pride and presumption, giues vs comfort and succour in time of aduersitie, delightes vs at home, and keepes vs in our duetie abroad. It calles to our remembraunce, the shortnesse of life, and that death approacheth euerie houre. It telles vs of the iudgement of God, and how there is a hell, a pit of darknesse & a fire y^e shall neuer be extinguished.

Tranquillitie in strife

And besides these, It sheweth vs of an innumerable sort of Gods benefits: as, of the crosse of Christ, of the holy ghost abiding in vs, of the aungels appoynted by God for our safegarde, and of the ioyes of the kingdom of heauen. Whereby we ought at all times, to be reuoked from our wickednesse, and to be stirred vp to do suery thing which is good and righteous.

Saint
Hieronis
opinion.
Origin in
a certayne
homely.

Last of all, we eate the flesh of the Lord,
and drinke his bloud, not all only in the holy
misteries, but also by reading of the scrip-
tures: whereby we are delighted and re-
freshed with most swete taste of eternall
life, and with an vspeakeable ioye.

How the
conscience
may be qui-
eted in time
of contenti-
on about
Religion.

Here nowe it commeth verie well to
minde, to consider how the christian consci-
ence may be quieted in these dangerous
times: wherein, not without neede, by rea-
son of those errors which haue crept in, they
deale in questions, which concerne the high
misteries of Christian religion. And to one
man this way, and to an other that way,
and to euery man his owne way, apperes
best. Many cry out, saying: aske counsell
of the Church: That cannot erre, for it is
gouer-

gouerned by the holy ghost. If thou be disquieted in thy minde, heare his voyce, embrace his iudgement, and it will shake of all scruple of thy conscience. But if a man should freely and sincerely demaund of me, what I thought best to be done hercin: I would counsell him, first of all, (whiche I deeme to be the right and wiser way, and more agreeable to the Scriptures) that in such a dangerous tyme, he chiefly followe the counsell of the deuine Propheete Esay: who crieth out, that they rather should haue recourse to the law and to the witnesse. For if they shall not speake agreeable vnto this worde, there shall no morning light appeere to them: but being all inuironed wyth darkenesse, they shall fall at once, be hardened and perish with hunger. The holy prophete well remembred, the commaundement, that God in the. xij. of Deutonomie gaue the childezen of Israell: you shall not euerpe one of you, doe that which seemeth right in your owne eyes: but the same which I commaund you to doe, that onely doe vnto the Lorde, neyther adding nor diminishing anye thing. Let vs heare the

P. 11.

voyce

Iohn. 5.

Actes. 17.

Chrysostome prophecieth
voyce of our sauour : Search the Scrip-
tures (sayth he) &c. they are the same that
testifie of me. Let vs follow the example of
those, which were conuerted vnto Christ in
the beginning, when the church first sprong
vp : who examined the doctrine of the Apo-
stles, by the Scriptures, and out of them,
searched forth thoroughly the preaching of
the Apostles, whether it were true or no.
The same way, whereof I haue now giuen
aduertisement, I iudge meete among other
things, that the louers of the truth shoulde
chiefly doe. Thus, did Chrysostome adusse
vs. And saint Ierome also, by the wordes of
the Prophete, gathers, and foreshewes, that
the people in the ende of the worlde, shoulde
no lesse doe of their owne accorde, whose
wordes although they be somewhat long,
yet bicause they haue very great relation
to the matter, I will recite them in thys
place.

Chryso-
stomes pro-
pheticie of
this oure
age, vpon
the. 24. of
of Mathew

When ye shall see (sayth he) the abhomi-
nation of desolation standing in the holpe
place, (as much to saye, as wicked herisie,
which is the holste of Antichrist, standing in
holy places of the Church) at those dayes,
let

of this our age.

47

let them which be in Jewrie, flie vnto the Mountaynes, that is: let them which be of Christianitie, repayze to the scriptures. For

Antichrist
in y church.

euē as a true Jewe (as saint Paule sayth) is a Christian, not he which is a Jewe out-

Rom. 2.

wardly, but he which is a Jewe inwardly in the heart: so true Iurie is christianitie,

under which name, is to be vnderstand con-

fessing: And by the Mountaynes, are signi-

fied, the scripture of the Apostles and Pro-

phetes. Of which, it is sayde: wonderfully

doest thou giue light from thy holy hill. And

agayne, speaking of the Church: His founda-

tion (sayth he) is layde vpon the holy hills.

Psal. 6.

And why doth he will all Christians at this

time, to repayze to the scriptures: Because

neuer to this verie day, since heresies haue

why we ought
to reade the
Scriptures

entered into those Churches, there could be

any proufe of true Christianitie: nor any o-

No refuge
but to the
scriptures.

ther refuge can there be for the Christians,

which woulde know the truth of the sayth,

but to the scriptures of God. Wherefore:

because verie heresies themselves, (in shew

of wordes) haue all those things, which are

peculiar to Christ in the truth: as well churches,

as y godly scriptures themselves: Wi-

P. iij.

shops,

Chrysostome prophecieth

Hops, and other orders, of Church men:
Baptisme, the Eucharist, and all the rest:
and finally euē Christ himselfe. Whosoever
therefore, is willing to know which is the
true Church of Christ, how shall he knowe
the same in such a confusion of likenesses,
but all onely by the scriptures: euen as in
tymes past, they were knowne by signes
and tokens, who were the true Christians,
and who were the false. But now the
working by myracles, is all taken awaye:
and it is spide rather to be a trade among
those which be false Christians. He there-
fore, that will learne whiche is the true
Church of Christ, howe shall he know, but
all onely by the scriptures. The Lord ther-
fore, knowing what a great confusion of
things, woulde happen in the latter dayes,
willeth the Christians which be in Christia-
nitie, and would vnderstande a sertentie of
the true sayth, that they should lie to no o-
ther thing, than to the Scriptures. For else,
if they haue respect to other matters, they
shall fall and perishe, not vnderstanding
which is the true Church. For the Deuill,
which could not with diuers afflictions o-
uercome

Myracles
chieflye
wrought
among false
Christians.

of this our age.

48

uercome the saintes, being ouercome in his owne crueltie, armed himselfe with decept, and vnder the name of Chriſt and the Prophetes, attempted to ſeduce them, ſaying by his Miniſters: Behold here is Chriſt, whiche is the Church: Beholde there is Chriſt, which is the Church. For the falſe Preachers of the truth, doe the verie ſame things in diſſimulation, which the ſaythfull doe in the truth. For they ſtudie chaſtity, they celebrate faſting, they doe almes deedes, and fulfill all eccleſiaſticall rules. And do they not ſeeme to be great matters, to ſeduce and lead men from the right way, when thou ſeeſt the Deuill worke the workes of God? Thus farre Saint Chryſoſtome in his Comentaries vpon Mathew: which if they be not Chryſoſtomes: yet are they the doings of ſome other learned and eloquent man, one ſo exerciſed in the Scriptures as (in Eraſmus opinion) his iudgement in this poynt, neede not giue place to Chryſoſtome.

And Saint Hierome, wryting vpon the thirde Chapter of the Prophet Nahum, ſo reſhelweth moſt truely, that it woulde
come

S. Hierom
vpon Na-
hum.

Hierom prophecied
come to passe in the ende of the worlde,
when as the Pastors being sleepe, and se-
cure in ydlenesse : the people shoulde seeke
after the scriptures of their owne accorde.
For woe be to them (saith he) which bee
schollemasters of peruerse doctrine in Ni-
niue. And aptly is it sayde to them : Thy
Pastors haue slumbred, for to sleepe haue
they betaken their eyes, and their eye lids
to slumber. And therefore, being brought a
sleepe by the King of Assyrians, they haue
not founde a place for the Lorde, nor a ta-
bernacle for the God of Jacob. They haue
not hearde of Ephraim the fruitful church,
nor haue founde out the thicke woodes. For
the King of Assyrians knoweth, that hee
cannot beguile the sheepe, vnlesse he first
rocke the pastors a sleepe. It is alwayes the
Deuills practise, to bring a sleepe vigilant
mindes. And moreover, in the passion of
our Lord, he filled the Apostles eyes wpth
deadly sleepe : Whome, our Saviour wa-
king, sayde vnto them : watch and praye,
that you enter not into temptation. And
agayne : that I say vnto you, I say vnto al,
watch. And because he sealeth not at any
time

Mark 14.

of this our dayes.

49

time to bring a sleepe those which be watch-
full, howe many soener they can beguile,
and intise to sloth, with the faire flattering,
and deadlye tune of the Harmaide: The
worde of God rayseth them vp, saying: rise
thou that sleepest, and lift vp thy selke, and
Christ will lighten thee. In the comming
therefore of Christ, and his worde, and ec-
clesiasticall doctrine, and at the consummati-
on of Ninie, sometime the beautifull har-
lot: the people, which befoze were brought
a sleepe vnder their teachers, shall be wake-
ned, and shall make hast to go to the moun-
taines of the scripture: and there they shall
finde the hilles, Moyses and Iesus the
sonne of Naue, and the hilles of the Pro-
phetes and Apostles, together with the E-
uangelicall doctrine, and hill of the newe
testament. And when they haue fled for suc-
cor to these mountaines, and haue bene oc-
cupied in the reading of these hilles: If
they shall finde none to instruct them (by-
cause the haruest is great, and the laborers
but few) yet shall both their studie be well
allowed, bycause they fledde to the moun-
taines, and the maisters for their partes
D. J. blamed

That the
people them-
selues in the
ende of the
worlde shall
seeke for the
scriptures.

The Scriptures magnified
blamed by reason of their sluggishnesse.
For he brought them in, but there was
none to receyue them.

Wherefore, they that be studious, and
desirous of the truth, first of all, must here
the worde of God: euen the verpe same
worde, which Adam, Abraham, the fathers,
and Prophets; and finally, that the gentiles
and whosoever else in the vniuersall world,
which through beleefe obtayned saluation,
did here. This worde, as it was reuealed
to the fathers, so the will of God makes it
knowne vnto vs, by expresse declaration in
Bookes: Wherevnto if we glue no credit,
neyther will we beleue, if one shall ryle a
gaine from the deade. With this worde, is
the Church of God made and ordayned:
and the same is buylded vpon the rocke
Christ, who is the foundation and precious
stone therof. For take away the scriptures
of the Church, and thou shalt also take the
Churche quite awaye. For euen as the
Church, did neyther founde nor make anye
certaine or vndoubted scripture, but recey-
ued it in olde time with great reuerence;
(being erected before by the holy ghoſt, the
author

Luke. 16.

The word,
of greater
authoritie
than the
Church.

The Church and hir office. 50

author therof, and deriued from Christ and his Apostles, by perpetuall succession into all Churches) and after she had receyued the same, allowed it: which being allowed, circumspectly kept it for the instructing of euery age: so did she specially take care, that nothing vnder the name of Scripture, which dyd beare no certaine signe of scripture, should be allowed in it: y^e & that if an Angell in heauen, shoulde preach any other Gospell, condemned, him accursed:

The Church
& hir office.

This one, holpe, catholicke, and apostolicke Church, that is: which is gouerned by the scripture of the Apostles and Prophetes, doth leue (after the example of Paule) and set apart, those things whereof It hath no commaundement by God, from the excellent preceptes of Christ, making a great difference betweene them: to the intent it may will the things which be of Christ, to remaine vniuolate, and suffer nothing contrarie thereunto, to be admitted. But those matters, which be of the churches owne constitution, although they be sounde, (and the spirite being author of the, are set forth amongst vs) yet It leaueth

Galat. 1.

D. 19.

them

The Church, hir

them at such libertie, as testifying in plaine termes, that it woulde none to cast anye doubt, in those things, whereof they haue no expresse commaundement from God. Whatsoever things It findeth in the holy Scripture, which containe the lawe of the Lorde, and doctrine of fayth, perfected and thoroughly finished, aboue the rest, wythout any sticking, It commendes, allowes, receyues, and esteemes: and also reuerenceth all things therein, without choyse and election: shunning, al that may be, the crime of new deuise, that most vaineely might be layde to hir charge. In assuring hir iudgement, It accounteth none more wyser, than Christ, more holy than the Apostles, nor more auncient than the Primatiue Church. And next after these, It placeth the monumentes of such as teach thinges, concerning the religion of Christ, and innocencie of lyfe: but alloweth nothing without iudgement, and without dilygent examination thereof, with the law of God. Wherebpon It compelled Augustine, hir most seruiceable childe, to set forth this confession folowing. I confesse to thy charitie (saith

August. in an
Epistle to
Hierom.

(saith he) that I haue learned to attribute this feare & reuerence, onely to those bookes of the holy scriptures which are now called Canonickall: so as I stedfastly beleue, that none of the Authoꝛs of them haue erred in wytyng. And if I shall finde any thing in those bookes, which may seeme cōtrary vnto the truth, I will make no doubt, but that eyther the booke is faultie, oꝛ that the interpreter hath not followed the matter, as it is spoken oꝛ else, that I my selfe vnderstand not the same. Other Authoꝛs also I reede in such sort, as howe great a poꝛte soeuer they beare of holinesse and learning, I may not therefore thinke them true, bicause such was their opinion, but foꝛ that they coulde, eyther by those Canonickall bookes, oꝛ else by good probable reason perswade me in a thing that swarueth not from the truth. Wherefoꝛe, if we make the scripture subiecte to the iudgement of men: we therewithall disanull the doctrine of most holye men. Foꝛ it is not the woꝛde of God, but the woꝛde of men, that is gouerned after the opinion of men. But this is that holye sacred treasure of the Church, this is that

Only the canonickall Authoꝛs can not erre.

Exercise of

excellent consolation of faith, that high and
stedfast knowledge of life: that the Scrip-
ture being planted not by men, nor in the
hande of men, but by God in the hande of
God, through his sonne Iesus, authorized
by the holpe Ghost, was deliuered to the
Church, and by the same Church, published
and set forth to the instruction of all poste-
rities. Wherefore, such as be members of
the church, doe not attribute to themselues
any authoritie against their heade Iesus
Christ: but being subiects to their heade, as
maeke sheepe, giue eare to no other voyce,
then to their owne pastoz, to whome they
owe their faith, conscience, and subiection:
and the same, as the voyce of Christ, doe ac-
knowledge, here, and follow, from whence
soeuer it be vttered, and whatsoeuer thing
it commaundeth, that is righteous and iust
to be done. For by iudging of holosome doc-
trine, they know also the contrarie, making
a difference betwene them, that it, which is
sounde, right, and lawfull, may be allowde,
(according to the saying: Prooue all, take
the best) and things contrarie and straunge
thereunto, maye be reiected and disproued.

The

The iudgement, wherewith we discern, approue, instruct, and reprove, must be supported with knowledge. Knowledge, springeth chiefly by exercise of the spirite of sayth, in the worde of God. Whereby with a sensible vnderstanding, we sincerely accorde those places together (which appeare contrarie) to a likenesse and resemblance in themselves, according to the proportion of our sayth. We way the beginning, with that which followeth: and by diligent comparing euerie thing in it selfe, we indeuour to attaine to y^e knowledge of the Lordes meaning. For this cause, Paule moueth Timothy, that he continually exercise himselfe, in reading, exhortation, and teaching. These things (sayth he) exercise, in these remaine, that thy profiting maye be knowne in all things. Hereby we finde out the difference betweene the spirite of truth, and the spirite of error: that whereas the spirite of Christ, searcheth and seeketh for nothing, but the glory of God, ioined with the care and safetie of our neighbor: contrariwise, the other being set on and inflamed, with the loue of it selfe, with ambition, couetousnesse, pride, reuenge,

Exercise of
the spirite of
sayth in the
worde of god.

1. Tim. 4.

The difference
betweene
spirites.

Exercise of the Spirite

reuenge, tyranny, & the immoderate loue,
of things priuate : defileth, polluteth, and
corrupteth all thinges : so wresteth and tur-
neth the scripture, from the sense and mea-
ning thereof, as it can by a counterseyte
way, seeme to defende and maintaine the
verye same thing ; which it doth repugne
and stande agaynst . By this reading and
exercise, the traditions of the godly, (which
of right we call the holy sēde) being taught,
may both cause a man to take heed to him-
selfe, and by reclaiming of himselfe, may
conuince errors : which, Christ prophesied,
should be so great, and abundant, before
his latter coming, that he doubted whether
the son of man at his coming, should find
fayth vpon the earth : & shewed before, that
the verie elect (if it were possible) should be
deceyued by them. But first, since in vaine
we spend our labour in this matter, vnlesse
God by his holy spirit, expell the blindnesse
from our minds, as one might & scale from
our eyes, and through his coming, take
awaye our naturall blindnesse, making
things plaine and manifest : and by thys
key, open and vnlocke vnto vs his secrete
will

by prayer.

53

Will and pleasure : we must (besides the
reading of the holy Scriptures , which the
Church hath , as the one and onely guide
and ground of hir sayth in Christ : and be-
sides the exercise of the spirit of sayth in the
word of God, wherby we aspire & attaine to
the knowledge of discerning of spirites) we
must, I say, haue recourse to prayer also,
and often , and earnestly call vpon God al-
mightie, and craue his ayde in this manner.
Giue me vnderstanding (O Lord :) leade
me in the pathes of thy commaundements:
Incline my heart vnto thy testimonies.
Open thou mine eyes , that I may see the
wonderfull things of thy lawe. If the Lord
shall make plaine and manifest his will
vnto vs, and being so manifested, shall ap-
point vs to report the same to others , and
to declare it to the ignorant and vnlearned :
we must also pray with the Prophet, that it
may be auailable to them , and that it slip
not out of their memoze, but take good roote
within their heartes . Upon which indueoz
of helping and perswading others , that
prayer of Esay proceeded : Binde fast thy
testimonies (O Lord) make sure thy lawes

Often and
seruent
prayer.

Indueoz
to helpe o-
thers.

P.s.

within

**Earnest
indewoz of
amende-
ment.**

Duetie towardes Gods worde.

within my disciples. Also, we must purpose and determine with our selues, earnestly to correct and amend our life. For otherwise the vngodly reader or preacher, that with a peruerse and crooked minde expoundeth the scriptures, and neuerthelesse, persisteth still in his wickednesse, shall heare what God hath spoken to the sumier: Why doest thou (saith he) let forth my lawes, and takest my conenant in thy mouth, when as thou hatest to be reformed, and doest cast my wordes behinde thee.

**Reuerence
and humil-
tie towards
Goddes
worde.**

Great submission, reuerence, and meeknesse, must be had in exercising and vsing of the worde of God. For God hath a fauour to such as tremble and quake at his sayings: and gently he beholdeth him that is of an humble and contrite spirite. The Publican, that stroke his breast, and the Centurion, that sayde, he was not worthe to haue the Lorde enter into his house: these enter by the dore into the sheepesfold. The Pharisee boasting of his merits, and climbing by an other way, after high matters, entered not in but fell, & for his pride and arrogant boldnesse, was cast downe headlong: when
as

as the other , for their true humilitie & submission, were greatly magnified. We must submit our necke vnder the yoke of Christ, that we may shewe our selues as Disciples in following our mayster : who like a true Shepherd hath pledged his life for his flock, and hath yelded himselfe , to the most vile & contemptuous death of the crosse . It followeth, that by humble and lowly estimation of our selues, we shall shew the mistrust we haue in our own strength, we will craue without sayning for the assistance of God, and wholly yeelde our selues to the rule and gouernement of his grace. By which meanes, we may acknowledge the true voyce, of the true shephearde , more than eyther the Oxe that knoweth his Lorde , or the Ass, his maisters stable. Rightly therefore, the auncient holpe Fathers , preferred this vertue in Christian pietie , aboue others. Well and eligantly did Saint Barnard, set it befoze virginite , in this maner of comparison : Virginite (sayth he) is a commendable vertue, but more necessarie is humilitie. The one is councelled to be kept : the other is commaunded to be had. To the one

An excellent comparison betwene the virginite, and humilitie.

P.ij.

thou

Dutie towardes

thou art called: to the other thou art forced.
Of the first it is sayde, he that can compasse
it let him doe: of the latter it is spoken, vn-
lesse a man become as one of these little
ones, he shall not enter into the kingdome
of heauen. The one therfore is recompens:
the other is demaunded at our hands. Thou
mayst without virginitie be saued: wyth-
out humilitie, thou canst not. Where la-
mentation is made for virginitie lost, there
can humilitie pacifie againe. Without hu-
militie (I dare take vpon me to say) y^e the
virginitie of Mary, had not bene so accep-
table. Vpon whome (sayth the worde) shall
my spirite rest: vpon the humble and peace-
able (he sayth) not vpon the virgin, so shew-
eth Marie hir owne selfe: He regarded the
lowlinesse of his handmayden. Although
she pleased for hir virginitie, yet she concep-
ued for hir humilitie. Howe appeares that:
euē bicause hir humility doubtlesse brought
to passe that hir virginitie was so lyked of.
Virginitie (truely) is not with euery one:
but with farre fewer is humilitie ioyned
with virginitie. If thou canst not but won-
der at the virginitie in Marie, endeavour to
follow

follow hir humilitie, and it is sufficient for thee. But if thou be a virgin, and haue also the grace of humilitie, thou art great, whoseuer thou be. Hitherto Barnard. Moreover, to come by the pure knowledge of the Scriptures, we must bende our selues very much to charitie: vnto the which, we ought to haue a speciall regarde. For else, knowledge maketh men haughtie, when on the contrarie part, charitie edifieth. The Apostle willet vs, that we seeke to excell vnto edifying. For if we haue all knowledge, and haue no charitie, we are nothing. Adde moreover to the knowledge of the Scriptures, that we must forsake the world, with hir pompes and flatteries. We must resist Sathan, with his craftes and fierie dartes. We must not incline our selues to surfeiting, drunkenness, and the pleasures of this life: but repugne the motions of the flesh. We must be diligent in our vocation, vse abstinence, and liue blamelesse in our lyfe. And from thence procedes the promise: that who so doth his will, the same shal perceiue by the doctrine, whose it is. And againe: Blessed be the cleane in heart, for they shall

How needfull is charitie to the scripture.

Dutie towardes

see God. And lastly, to the knowledge hereof: In so holpe a worke, we must auoyde disputations, which be vngedly, and done out of due tyme. Whereof if any question shall arise, (to follow the counsell of Gregorie Nazianzen that excellent deuine) let vs purge the mynde from all vice, and put of, or at leastwise indenour to put of from our bodies all prouocation to euill. For as the sight of him that is bleare eide (sayth he) is hurt by looking agaynst the Sunne: like so it is verie daungerous, to handle a thing that is pure with handes vnwashed: and a man not to purge himselfe, that he may become a vessell sanctified to honour, meete for the bles of the Lorde, and prepared to all good workes. Moreouer, these misteries, must not at all tymes, nor in all places, nor of euery one be bled: But at such time, as we be voyde of cares of this lyfe, and haue not our minde drawne hither and thither, with cogitations of this worlde: least wee mingle Baulme wpth Durt. And among those onely must it bee done, who bee studious, and desirous to learne: not wpth suche, as spozte, dallye, and tryfell in waightye

A pretty similitude of Gregorie Nazianzen, in the first booke of diuinitie.

2. Timo. 2.

waightye matters , and for boast of their learning, wit, and eloquence, make disputation hereof, amidst their vaine pleasures. The boundes also how farre we must intreate of, ought to be considered, & so farre must we determine to go , as the capacitie of our witte will serue: and no farther, than the hearers shall be able to beare away. For , as a boyssous noyse , or hedious sounde , greeneth the hearing : ouer aboundance of meate, noyeth the stomack : greuous burthens , the bearer : continuall rayne , the earth : and ouermuch of any thing , is noysome and hurtfull : so doe difficult questions, quickly overcharge weake and meane wittes . I doe not discourage any , from reading of Scriptures , (which thing I thinke as necessarie for the safetie of the soule, as breath for the lyfe of the bodie) but I reuoke them from disputation, not from that which is godly , but from the immoderate , and intempestiue manner thereof . We may not sing the Lords song in a straunge lande, that is to say : not euerie where, and where it is not lawfull to be done. To much Hony cloyeth the stomake.

The

Of euilles imputed

The winter flower comineth out of season.
It becometh not a woman, to weare the
garment of a man, nor yet a man, a wo-
mans garment. . Mourning cannot be-
seeme the place of mariage : nor mirth the
time of funerall. If in euery thing, that
which chieslye pertaineth vnto it, best be-
cometh the same : how much more then
doth it so in the vse of the Scriptures. We
must not runne a heade, as if we were wild
Coltes, which can neyther suffer the bzidle,
nor away with their Rider. We must not
declyne on this side, least we returne to E-
gipt, nor on the other side, least we be carry-
ed into Babilon : but euer loue to be rea-
ding, and alwayes exercising the lawe of
God, both night and day, at morning, eue-
ning, and noonetide : from bedde, to ryling
again : while we be in the way : and in all
our businesse : Oftentimes among godly
men, after the example of the two disciples,
going to Emaus : continually must we be
talking with Iesus, both by the way, and
in euery place, euermore glorifying God.

Furthermore, the euilles, which by rea-
son of sinne, are brought into the worlde,
ought

ought neyther to quaille our minde, nor yet
 fray vs from constantnesse, that thereby,
 we shoulde the lesse firmelye, repose our
 selues in the knownte truth. And let vs re-
 solve within our selues, that the same is the
 heauenly doctrine, which the sonne of God
 taught: the Apostles, Euangelistes, and
 Prophetes, by inspiration of the holy ghost,
 comprehended in wryting, and which the
 church of Christ hath faithfully kept. Who
 after she had so greuously bidden, that hir
 Pastors were sleepers, and that preaching
 was intermitted, and so long lay hid: at the
 last, when the same reuiued againe, she ac-
 knowlegde it, and receiue it with longing,
 and as it were with imbracing armes. It is
 no new and strange thing, that the word of
 God, and true religion, shoulde be counted
 the cause of miseries, misfortunes, cala-
 mities, tumultes, commotions, and of
 priuate and publike distructions. The peo-
 ple which were in Egypt, being giuen to
 Idolatrie: in their aunswere which they
 made to Ieremie, alleaged, that the misery
 and scarcenesse, which they were in, was,
 bycause they had ceased to burne incense, to

Evils imput-
 ed to Gods
 worde, must
 not discour-
 age vs from
 louing and
 defending
 the same.

Iere. 44.

3. King. 18.

Amos. 4.

1. Cor. 4.

Of euilles imputed
the Quene of heauen, and to offer Sacrifice vnto hir: & for that they had turned to the true God, euen their owne God. Achab complayned that the kingdome of Israell was troubled about Helias. The lande coulde not abide the wordes, nor beare the sayings of Amos. The preaching of Amos was cause of all their disquietnesse. Paule with the Authoꝝ of his turmople, disturbe the whole worlde. It comes to passe also oftentimes, that the true preacher of the Gospell, together with the truth it selfe of the Gospell, is made the very outcast, and curse of the worlde. In the olde tyme, when Christes religion first grue vp, all euilles, were so whole imputed therevnto, that it became a common prouerbe among the Romaines: Doth there lack raine: the Christians are cause thereof. Verily, the Ethnickes in times past, transferred the common misfortunes, which chaunce in mans lyfe, to the enuie of Christians, and iudged them to be cause, of all publike destruction, and discommodities of the people. Which most sonde opinion, both Cyprian in a fewe wordes to Demetrian, doth re-
prehende

prehende, and Tertulian, in these few lines
 insuing, describeth. If Tiber (saith hee)
 runne ouer the walles, if Nylus doth not
 ouerflowe the feldees, if the heauens stande
 still, if the earth moue, if pestilence and
 famine come vpon men: they crye out by
 and by away with the Christians, to the
 Lions with them. Yea, & those also which
 were learned, and brought vp in liberal sci-
 ences, to the intent, they might make y^e ig-
 norant more cruell towards the Christians,
 dissembled their knowledge, & affirmed to
 the people, that the distractions & miseries,
 wherby it was expedient, that by spaces
 appointed, both of times & places, mankind
 shoulde be tormented, happened by meanes
 of the christian name: and bycause the same
 was spreade abroad, with so wonderful fame
 and renowne, to the defacing of their
 Gods. Wherevpon that wicked Porphi-
 rius, conjectured that the worshipping of
 Christ, was cause of the plague, that so long
 reigned in his time: and for that Escula-
 pius, and the rest of their Goddes, which
 should haue succoured them, were neglec-
 ted. Wherefore, it is no maruell, if the

A pretty
 quip of Ter-
 tulan.

August. in
 his seconde
 booke de ci-
 uitate dei.

N. y.

very

Of Heresies.

very same thing happen to the heauenlye doctrine, in these our dayes (since now it reuiueth againe) which chaunced in the olde time, euen when the same first sprong and increaste.

The multitude of heresies reigning abroad, must not dissuade vs from reading of scriptures.

Besides this also, the multitude of heresies, that by cruell spirites are rayled by here and there, ought nothing at all, to seduce vs from the right sayth: nor so much preuaile, as they should make vs refuse to heare the voyce of Christ, spread abroad in euery place, by the true preachers of the Gospell, and to suffer our selues willingly to be blinded with errors. For it is no maruell (as after the appearing of the Sunne, so many stinging flies, and benimed wormes ensue the same) if, at the preaching of the Gospell, a number of monstrous folyes, and damnable errors, accompanie the same. When as, among the good seede, that the sonne of man shall sowe, the enuious man, (which is the Deuill) will mingle cockle. And euen in the Apostles tyme, these errors appeared no lesse hurtfull, than now in our age. John the Euangelist (by Saint Ieromes opinion) at the request of
the

the Bishoppes of Asia, last of all, wrote his
 Gospell agaynst Cerinthus (of whom came
 the Cerinthians, which sayd, that the world
 was made by Angels) and agaynst other
 heretikes: but especially, agaynst the sect
 of the Hebionites, who affirmed, that chryst
 was not before Mary. Whereupon, he was
 compelled to set forth his diuine natiuitie.
 He testifieth also of the Nicholaitans, who *Apoc. 2.*
 allowed the copulation of women. What
 a traueyle suffeyned Saint Paule agaynst *1. Cor. 17.*
 those of Corinthe, which denyed the resur-
 rection of the deade, and mingling the sha-
 dows of Moyles law, with the puritie of the
 Gospell, drew backe the Galathians, to the
 Jewish opinion: Howe earnestly doth hee
 commaunde Tymothe, that he passe ouer
 the vngodly vanities of voyces: & brings
 into his remembrance the heresie of Hy-
 menæus, and Philetus, which erred: saying,
 the resurrection was alreadie past, and de-
 stroyed the fayth of many. There hath bene
 no age, boyde of such, as contended agaynst
 the true doctrine, and that resisted the godly
 teachers of the same. Which thing may ap-
 peare by Iannes and Iambres, which re-
 pugned

Of euilles imputed
pugned Moyſes: The Prieſtes of Ball, that
ſtoode agaynſt Helias in Phaleſtyne: The
faſſe Prophetes, which ſtoode agaynſt Iere-
mie and Mycheas: The Scribes, Phari-
ſeis, and high Prieſtes, agaynſt Chriſt: and
the Iewes, faſſe brethren, and worſhippers
of Idols, which withſtoode the Apoſtles.

Dissolute life
and other e-
uils not to be
imputed to
the worde
of God.

Furthermoze, the blame of diſſolute life,
as well as of heresies, and when true reli-
gion is contemned, or else not ſo eſteemed
as it ought to be, ſhould be imputed to the
naughtineſſe of men themſelues, and vnto
the Deuill, and not vnto the heavenly doc-
trine. For whereſoener Chriſt beginneth to
be ſincerely preached, there Satan taketh
no reſt, but poures forth all the force of his
ſubtile wit: moueth & moleſteth the people:
whatſoever thing is in the earth, y beareth
any ſhewe of credite, to contende agaynſt
the kingdome of Chriſt, the ſame exciteth
and ſtirreth he vp, by his ſubtill perſwaſi-
ons. As if there be ſedition ſtirred vp any
where: If the people ſhake off the yoke of
obedience, and liue at their owne will and
libertie: If there be no reuerent eſtimation
of lawes: If great men, oppreſſe the poore:

If

If yong men, be not obedient to their elders, childezen to their parents, seruants to their maysters, subiectes to their kings: If the people ware dull and slothfull, in the true worshipping of God: If the greater part, doe cast from them the feare of God: All these things, and such other, he findeth meanes that they be ascribed to the Gospel, and to the true preachers of the same: that he maye cause men, which attribute, more than is meete vnto woꝝkes, both superstitious, and of their owne inuention, to beleue, that the same woꝝkes, be both good and euangelicall. And the verie things in deede, whereby a true Chꝛistian is to be knowne: that is to say, the feare of God, the trust in Gods mercie, inuocation, giuing of thanks, patience in affliction, all manner of dutie to our neighbour, liberalitie towards the poore, and such other: which Chꝛist hath not mislayed, which the Apostolicall doctrine hath commended, which are contained in the booke of the ten commaundementes: those things, the Deuill hath caused them, but little to exercise and regarde.

It happeneth not seldome, but in a manner

The zeale of

**The super-
stitious sort
more feruent
in their Reli-
gion than the
true wor-
shippers in
theirs.**

ner alwayes, that the superstitious sort, doe
serue their straunge Gods, more earnestly,
yea, and with greater and more feruent de-
uotion, than the religious people do the true
God. And no maruell. For euen as our
flesh, hath nothing in it which is good: so are
we accustomed, with farre greater inde-
uor, to follow the peruerse counsell of Sa-
than, than the good admonition of the holye
ghost. Whereof it commeth, that nothing
can be so sumptuous, nothing so painefull,
that the Idolators do not vouchsafe both to
beare and abide. When as they (many ty-
mes) which be not vaine worshippers of the
true God, will giue place to these in thei-
r superfluitie: and yet neuerthelesse, are not
ignoraunt, to doe those things which apper-
taine them to doe. Those Idolaters, coulde
vouchsafe, to burn their childre to Moloch,
whom the Latians call Saturne: The true
worshippers, can scarcelye with fatherlye
chastisement, instruct their children in good
maners, nor teach and bring them vp, to
worke the will of God their Creator and
Saviour. The Priests of Baal, vsed to prick
themselues in with small Iauelings: when
as

as we, for loue of the true God, cannot endure, to rest such certaine dayes as are appoynted by his commaundement, to doe him seruice. So might we finde, within the compasse of our remembrance, those which would indure farre greater paynes, and do more for superstition sake, than for the true religion: which is as (Saint Iames sayth) to visite widdowes and fatherlesse childzen, in their aduersitie, and to keepe our selues vndefiled to the worlde. This wicked and preposterous diligence aboute superstition, wherein men of their owne proper nature, are so zelous, and leane more fauourably vnto, than were meete and conuenient: the Poets, haue in sundrie places discribed by adulterous loue, which is wont (for the most part) to be more feruent, than true and lawfull loue. Wherefore, the licentious libertie of the Commons, the oppressing of the poore, the manifest contemning of God, the vnreruence had towards Superiours, the swinge, that euery one in his owne opinion takes vpon him, and the vnruly behaviour of these our dayes, must be imputed to the naughtinesse of our flesh,

Whiles imputed to man himselfe to Satan, and to the worlde,

True Preachers

Ingrafted in vs of very nature : to Sathan that driues vs thereto, to the worlde that allures vs thereto, and by examples corrupts vs : but yet chiefly, it ought to be ascribed, to every mans owne willing consent, who hath too intemperately behaued himselfe, letting slacke the bzidle of wicked life, making of his owne lustes aboue measure, and abiding himselfe to be restrayned, and gouerned by no good instruction.

The true
Preachers
without
blame.

Act. 10.

For there can be no blame layde to the Preachers of the worde of God, (them I meane, which earnestly traueyled herein) who by executing their office, shal discharge their owne soules. Who might truly say to the people : we call you to recorde this day, that we be pure from the bloud of all men. For we haue eschued no labour, but haue shewed you all the counsell of God. Let your bloud hereafter be vppon your owne head. For (doubtlesse) they exhorted men continually to repentance. They bad them flie from the vengeance to come, and to doe the fruites which belong to repentaunce : shewing remedie, in a maner, for all sinnes and other griefes of the minde. They were
not

without blame.

62

not dumbe dogges, which knew not how to speake : but they stretched forth their voice. They cryed out, and ceased not, to touch delicate eares, with true quips. They feared not to discover the misdemeanors of Princes, and to shewe and open to the people their faultes : often beating into the heads and memories of all sortes, the threatnings of God. They preached the worde of God diligently, they were earnest with them, they bryged them thereto, both in season and out of season. They rebuked, reprovied, and exhorted them, and as waking scowtes, watched within their Towers, (what mischaunce so ever might befall) without leasing or intermission. But wo be to you, whose heartes haue bene hardened, whose minds haue lothed the heauenly Manna, & whose eares haue warden deafe, at the wholesome sayings of the true Preachers. If no lesse guiltie he shall be, which negligently heareth the word of God, than he, that through his default, shall suffer Chyestes bodie to fall vpon the earth : and they whiche made no difference, concerning the Lordes bodie, became weake and sicke, and sleepe till the

R.ij.

iudge,

Augustine
in a certaine
homily.

Our departing from
Goddes
woorde.

Our reuolting
iudgement of the Lord: (which thing Paule
testifieth in the. ij. to the Corinthians, to
haue hapned most iustly in his time) what
haue we wicked generation, a people laden
with iniquitie, a deceptfull seede, the lost
children, deserued: who haue forsaken the
Lorde our God, and prouoked the holpe
one of Israell, trayterously reuolting from
him. The Nobles haue bene vnfaithfull,
and companions with theeues, they gaue no
iudgement with the orphane, the widowes
and pores cause, hath had no place before
them. Euery one, from the least to the
greatest, hath loued taking of giftes. They
haue gaped after filthie gaine and couetous-
nesse. Ambicion and robbing of the poore,
haue had their swinge. Charitie and libe-
ralitie towarde the destitute, haue waken
colde. Euery one hath neede to beware of
his next neighbour. No man can safely giue
credite to his owne brother: for sayth, ho-
nestie, and conscience, haue bene banished.
Among the whole multitude of the flocke,
there hath scarcely bene found one plaine
friend of the truth. But euen as before the
destruction of Ierusalem (for that he desired
to

from God.

63

to spare his people, and the place of his habitation) he sent his Messengers betymes in the morning, which sealed not to call them backe, saying: Returne ye wandring children, confesse your iniquitie, and your starving a side, will I heale againe: Euen so did the Preachers of Gods worde, before this sodaine change of state, neuer more often, more earnestly, more boldly, and vehementlye, crye out and preache repentance, fearing the people from theyr sinnes. But neuerthelesse, wyth theyr threating, they haue not made our hearts to yeelde. We haue not thought vpon turning to the Lord in all our heart, with weeping, fasting, and lamenting. We haue not repented earnestly, and in good fayth: In acknowledging our faultes, we haue not giuen the glorie to God: but being past shame, with a stifte necke, with vncircumcised hartes and eares, haue abidden still in our sinnes. We haue not submitted our selues, vnder the mightie hande of God, nor disposing our mindes to vnderstande what his life is, haue bewayled our owne miserable condition, saying, from the bot-

The laste
yeare of R.
Edwarde.

R.iiij.

come

Our reuolting from God.

some of our heartes : we haue sinned Lord: we haue wickedly departed from thee : we haue done vniustlye : we haue committed iniquitie : In thy wrath (O Lord) remember thy mercie : spare vs Lord, spare thy people, and let not thine inheritance, be a reproch to the worlde. &c. Say rather we haue followed the example of the Iewes, which scorned the messengers of God, mocked his Prophetes, and derided their Sermons, vntill such time, as the wrath of God was kindled against his people, and no remedie could be founde. Likewise, we haue most shamefully derided the worde of God, haue dispised the Ministers of Christ, and haue counted them as madde men: their prophecies, being the true Oracles of God, (as the successe and ende of them, haue verified) we haue wickedlye esteemed, to be but vaine fables, and lyes. Justly therfore are we scourged. For the Lord hath taken away his kingdome from vs, and gyuen it to a people, working their owne workes. He hath taken from vs the clere light, and sent darkenesse among vs. He hath taken the candlesticke from vs, and appoynted

why Gods
worde was
taken from
vs.

The pro-
phetic of
Latiner,
and others.

In steede
of Gods
worde I-
dolatrie.

appointed a hunger of his worde.

But not pacified onely with this punish^{ment}: ^{Goddes} threatned desolation of ^{threatnings.} Cities, distructions, ouerthrowes, wa-
stings, and ruynes: vpon which, ensue losse
of goods, committing of adultry, & desloza-
tion of daughters: besides the miserable
leadinges into captiuitie, by barbarous na-
tions. He and moze grieuous than al these,
he assigneth vnto such as be obstinate, and
vngodly, contemners of his worde, and doe
omit charitie, and other good workes a-
boue mentioned. And if for all this, they
will not repent, he pronounceth, that it shal
be worse to them in the day of iudgement,
than to Sodom and Gomorrha.

But the sincere louers of the truth, (when
contrarie wise, the stubberne and disobedi-
ent, by Gods iust iudgement, are blinded)
shall see light in darckenesse, and among
deepe errors, shall spy out the light of the
worde: which worde shall be their guyde,
and shall make the way plaine vnto them,
least the feete of the Sainctes stumble a-
gainst the darke mountaines. These men,
shining in good works, before the blindness
of

Felicitie of the iust.

Of mortall men, shall, by shewing the true worde of the Gospell, shake off the darcknesse of errors: and by warning, exhorting, and reprimanding the workes of darkenesse, shall bring backe the sheepe of Christ (often straying from the right course & pathway) vnto that one blessed flocke of true Christians. These men also, that the Deuill (if it be possible) may suppress, he stretcheth out his threates, and terrors of greuous persecution against them, that the preaching of the Gospell, eyther by ridding such out of the way, or by their consent vnto an vntruth, might vtterly be put to silence. But he finally preuaileth, by his violent meanes. Lyttle doth he aduantage, by his cruell and blouddie assaults, to ouerthrow Gods seruants, and to banquish the truth.

The Church of God and christian religion augmented with persecution. August. to Colasian.

For the Church of God, and christian religion, haue euermore augmented thoroowe persecution: and by the verpe same meanes that other things haue bene extinguished, and brought to nothing, they haue growne and increased. Which thing Saint Augustine excellently well declareth in a certaine Epistle of his to Volusyan. When tyrans

The increase of Gods Church 65
tyrannous infidelitie, sayth he (speaking of
the first famous professors and teachers of
Christs religion) rageth against them, they
wayte for things forshewde, they hope by
promises, they teach the commaunde-
mentes, of a small number, they are spread
ouer the worlde, they conuert the people
with maruellous facilitie, they increase a-
mongst their enemies, they ware more and
more with persecution, through grievous
affliction, they are caried out to the endes
of the earth. By those which are most vn-
learned, most abiect, and least of number,
they are brought to fame, to renowne.
and are multiplied. The most excellent
wyttes, the trymmest eloquence, the won-
derfull, cunning, of wise, eloquent, and
learned men of the worlde, they doe bring
vnder Christ, and conuert to preache the
way of godlynesse and saluation. Through
aduersitie and prosperitie, which chaunce
in the course of times, they thoroughly ex-
ercise themselves, both in pacience and
temperaunce. The worlde, drawing nowe
towards an ende, and declaring manifest-
ly, by the feeblenesse of things, the last age
S. f. of

**A noble sen-
tence.**

The increase of
of the same, men doe wayte for eternall fe-
licity, in the heauenly habitation : and with
much greater confidence, bycause the same
is possicted of before . Also , amongst all o-
ther things , the infidelitie of wicked nati-
ons , stozmes against the church of Christ :
but she through pacience , and stedfast pro-
fessing of faith, amidst the crueltie of resis-
taunce, hath the ouer hande . Wherefore,
rightlye did one vtter that noble sentence :
boldelye and without feare he declared it :
that the bloud of Martires is the seede of
Christes religion. But now that wee haue
largely inough set forth, how, and in what
maner , euery man ought to behaue hym-
selfe , to finde out the truth , in the trouble-
some time of controuerſie, concerning our
fayth, and haue intreated of euerie thing in
order, as matters necessarie for our purpose
did fall out. There resteth that by all wayes
and meanes we can, we searche more dily-
gentlye , and when the place serueth better
for the purpose , to trye out, vppon whome
Christ is wont to bestowe that excellent
peace , which he promised at his departing
hence , to giue to his Apostles , and wyth
them

them to leaue it. Shall all persons enioye this peace? Shall euery one possesse thys so high a benefite? I woulde all Christians woulde so wholpe dedicate themselues to Christ, and so dyligently obserue the rule, prescrybed to them, by him their onely master, that they might aspire to that most pleasant ioye of a quyet minde. But the way to this so firme a peace, is cut off from an infinite multytude, through their owne default, who starting from the purenesse, and integritie of lyfe, are defiled in their sinnes, and serue their owne lustes.

Farre from thys are they kept, which laying aside the feare of God, set great store by themselues: which walke in this world, according to the tyme, according to the spirite, that workes in peruerse children, and according to their owne concupiscence: and which studie not wpth all indenuour and resistaunce, to purge the olde leauen, but doe whatsoeuer pleaseth the fleshe, and their owne fantasies. To be short: all such as are excluded there from, as wittingly and wpyllingly, repugnaunt to the Table of the ten commaundements, with all pronenesse

who be excluded from
a quiet
minde.

Who be excluded
of minde, rushe hedlong into all mischiese
& naughtinesse . A great way also are they
seuered from thys peace (to reckon euery
sinne moze perticularly) which be whoze-
mongers , adoulterers , delicate persons,
thēues, couetous folke, dzunkardes , ray-
lers, ertoꝝponers, bniust and wicked men,
mankyllers , lvers, periurors , enuyers,
whisperers, backbyters , spightfull, highe
minded, and glorious men, and al vncleane
persons , which obstinatelpe contynue in
their sinnes, and boldly followe whatsoeuer
is enemy vnto the wholsome doctrine of the
Euangelist, and vnto the glory of the bles-
sed God . For those men cannot but trem-
ble in their mindes , and quake with in-
warde dreade , when they vnderstande the
wꝛath and vengeaunce of God towarde
them : & when they perceyue befoze hande,
that they shall haue him to be a Judge and
reuenger of their naughtinesse . And all
those which be pꝛophaners of his temple,
and runne hedlong into vice , the Lorde
will destroy and iudge , except they repent:
For he will punishe them with a seconde
death, casting them into the lake, burning
with

from a quyet minde.

67

with fyre and brimstone; and condemning them to euerlasting paine. For they obtayned not the spirite of promise eyther by reason of their vnbeliefe, pride, and wantonnesse, eyther for that they were apparelled with no workes of righteousnesse, nor practised the worde of God, as they ought to haue done: but lyued after their owne wayes, or rather after the maner of Dogs, in gyuing themselues to vncleanesse, ryot, and other vices. And bicause they walked on still, after the maner of men, in their owne concupiscenses, not agréable to reason, therefore hath the Lorde, whyle they yet liue, called them deade: the Apostle, named them fleshely and beastlye: the Prophete, termed them cattell and brute beasts: common experience, counted them no better than cattell boyde of reason: and finally, the lawe it selfe hath iudged them vncleane persons.

Therefore, they only are taught by Chzist,
and finde rest vnto their soules, which de-
test sinne, and turne to their God by fayth,
especiallpe with the desire of their heart:
which crucifie the flesh with hir lustes, and

S. iij.

kill

To whome
Chzist is be-
come the true
tranquillitie
of the minde,

Who haue the
kill the deedes of the same by the spirite, and
being deade to sinne, liue to righteousness
and innocencie. The which being buried
together with Christ, liue againe with him,
and studie to walke in newnesse of life.
They, which after a sort, worke violence to
theyr owne nature, to take away dominion
of sinne in them: and they also, which repo-
sing their trust in God, endeouour to liue in
the fleshe, as if they were not in the fleshe,
that the old man being shaken of, they may
dayly put on the new: and the Image that
in Adam was lost, they may recouer again,
by renewing the same more & more in there
mynde euery day. They only ascend to that
blessed kingdome, wherein is ioy and peace
in the holy ghost, which perceiue the loue of
God towarde them, and embrace the same
from the bottome of their heart, with than-
kegiuing, helping their poore brethren, as
farre as their habilitie wil stretch, both with
their trauell, counsell, and substance. They
also, which spare no labour to serue in their
vocation: but hauing taken a function in
hande, do passe through the same to the glo-
rie of God. They which conet not riches,
which

tranquillitie of the minde: 68

which compasse not honoꝝs, noꝝ hunt after pleasures: but with a stayde mynde, dispise all humaine and earthly things, and fire the same vpon the high and celestiaall treasure. And they moreouer, which in wishing for the Lordes comming, doe rather lyke the same should come, than dread and abhorre it. Such persons as thus renounce all impietie, and bestowe the course of this lyfe in godlinesse, righteousnesse, holinesse, and sobrietie: of verie right are called men both pure, spirituall, and liuing to God: bicause they haue the spirit of the father, which maketh man pure, & exalteth him to the life of God. Whose quietnesse, what is it y can impaire, when they perceiue & feele the louing kindnesse of God so great towards them, as he doth not onely, of his fatherly affection, appoynt them among the number of hys child:en, giues them plentie of his spirite, (and as the Apostle sayth) richely endueth them, steyres vp new desires in their harts, and such as are coꝛrespondent to the will of God, inflames vs to loue God, and to haue charitie towards our neighbour, driues vs to prayse God continually, to confesse our sinnes,

Who haue the
sinnes, to aduaunce the Gospel, to call
foz helpe, to render thankes, to haue true
and stedfast confidence in God: moues vs
moreouer to all dueties of godlinesse, to pa-
cience in aduersitie, to sobrietie in aboun-
daunce, to dexteritie towarde our neigh-
boz, to diligence in our calling, to meeknesse
in behauiour, to the indeuour of peace and
concorde, to vertues meete foz a Christian,
to liue friendly to the life of man, and profit-
ably to the Church of Christ, to the repo-
sing of our sure and stedfast saluation in
Christ: But he also beholdeth vs with hys
fatherly countenaunce, keepeth vs careful-
ly as it were the apple of his eie, and bryngs
vs to that glorious kingdome: where (wee
being ridde from the burthen of necessitie,
and turmoyles of this lyfe) all the blessed,
shall inioy the continuall beholding of their
God. Unto which blessednesse, let no man
thinke, he shall attaine, which vnder the
cloke of fayned holinesse, and colourable
chastitie of life, shal (foz a time) bleare mens
eyes, and hyde his secret filthinesse, wpth
craftie and hypocriticall dissimulations: vn-
lesse he shall inwardly also before God, ap-
peare

Tranquillitie of the minde. 69

peare such a one, as he outwardly profes-
seth, and shall in deede, liue continually,
temperately, soberly, chastly, and honestly.
God hateth all filthie and vncleane lustes:
and forbiddes not all onely whoredome,
wantonnesse, viciousnesse, and defiling of
the bodie, but the vnlawfull lustes also of
the minde. He requires at our handes, not
onely cleanness of life, and chastitie, but
temperance also and sobrietie, by the which
this purenesse of bodie and minde is pre-
serued. For as our Lorde God is holpe, so *1. Thessa. 4.*
this is his will, euen our holinesse, without
which no man shall see God. We ought *Hebrues. 12.*
therefore to be sanctified, both in bodie and
spirite, that we may serue him in holinesse,
and righteousness before him, all the dayes
of our life.

But and if a man, that is often disquiete
ted with the disease of concupiscence, and
(by reason of the precept of sanctification, ta-
king care to keepe continence and chastitie)
should aske my aduise, how he might quiet
his conscience; which grudgeth and accu-
seth him: I would perswade him aboue all
things, that he subdue the deedes of the flesh,
I. j. and

Of concu-
piscence.

How the
conscience
that is
troubled
with in-
warde con-
cupiscence
may be
quieted.

Of concupiscence.

and put away the proude prouocations br-
to lustes, both with remedies appoynted for
that purpose, and also by such other helpes
as are worthe of commendation in that
matter. For there be vnlawfull remedies,
such as destroy nature, hasten our end, and
in short space bring plague and destruction
to the bodie. And they are guiltie of mur-
ther, and effusion of bloud, which exercise
such (I say not remedies) but poysonings
of nature. Those not onely kill the fleshe,
but they also ouerthrow, kill, and destroye
the whole man. Wherefore, let him first
with earnest inclination towards the word
of God, fight against the raging of the flesh,
by fayth and prayer: and through this
wholsome and excellent remedie, in all that
he can, to quench and abate the courage of
the same. For he that loueth often and di-
ligent reading of the Scriptures, wherein
the Godly may heare, how God threatneth
his wrath to whozemongers, adulterers,
and to suche as are polluted with the like
vice: where, on the contrarie part, with libe-
rall promises, he gently calles them to re-
pentance, comfortes the sorrowfull, relieues
the

Remedies
against
concupiscence

the afflicted, confirms the wauering, calles men backe from desperation: such a one hath prepared a strong holde, to suppress the wickednesse of the flesh. Likewise, they fortifie themselves with an excellent defence, who be at hearing of Sermons, which the Preachers of wholesome doctrine doe make: and heare with willing eares, the wordes of the Gospell, at the handes of the faythfull disposer of Gods misteryes, and of the true Minister of the Church: and doe couth the same within their heart and mind, and in the same wholly, willingly, and with all their heart repose themselves, no lesse, than if it were the voyce of Christ, here present, or as if it were spoken from out of heauen. The verie same also is wrought, through priuate talke of godly men among themselves, while the worde of Christ, concerning the remedies agaynst vice, is plentifully frequented amongst them with all wisdom, and while they instruct and admonishe one an other: whose companie if we sasse, and with them conferre, meete, and familiarly vse, they will excellently wel instruct vs, to withstande sinne with ghostly weapons.

L. G.

weapons.

2 Remedic.

3 Remedic.

Of concupiscence.

weapons. But above all, we must without delay, and with all confidence, flie to the ayd and helpe of our heauenly father, who hath both commaunded vs to praye, and taught vs the forme of prayer : And further, dꝑꝑꝑing vs by necessitie to call vnto him, hath made vs to attend foꝛ his helpe, hath incouraged vs by his promise, and also heareth vs at such time as his pleasure shall be, and that in better sort than we our selues can desire. A wortheie saying therefore, is that, of the holy man Bernard. Brethren (sayth he) I woulde not haue you doubt of your prayer, but knowe ye, that euen when the worde issueth out of your mouth, then is your prayer wyrtten in the sight of God : and it shall bee eyther graunted you, whiche is desyred, or else it is not expedient to haue it graunted. Wherefoꝛe, we must call vpon GOD feruently, and earnestly open our Prayer vnto him, when wee be touched wyth the taste of oure euilles. For looke cuen howe much more greater the daunger and necessitie is, so much the prompter and readier ought our minde be to pray. For the prayers are but faynt,

*in petit
anxijs & sit
spes firma
pccantis,*

S. Bernard

Of concupiscence.

71

saynt, of those which live in great security,
and are troubled with no private discom-
moditie. Neither were it requisite by rea-
son of our unworthynesse, that we desisted
from praying. But it behoves us to re-
member rather, that God doth reioyce at
the name, which David so oft doth attri-
bute unto him: which is, that we truly
acknowledge him to be the hearer of our
prayers. But and if he shall not in everie
point, consent to our demaund, yet whilst
we still continue all night in prayer, and be
not wearie thereof, he will shewe us the
waye whereunto he hath called us: which
we must enter into, if we prosper not, nor
prevaille in the first, and maye lawfully
proue the same, without offending him, if
God shall draw us thereto, by denying our
request. Moreover, to the furtheraunce
thereof, we must auoyde such as be peruer-
fers of good studies, all thintisements
to pleasures, flattering, flawnings, bribo-
nest games, lashing expences, banquets
out of due time, immoderate and conty-
nuall drinkeing, vndecent shewes, songs of
loue, wanton daunces, naughtie company,
I. iij. but

Howe to
suppresse
concupi-
scence.

4
help

Of concupiscence.

but especiallpe, we must shunne ydlenesse, which is cause, both of these euilles, and of a number mo. For ydlenesse is most delectable to the flesh: which delighteth aboue measure in sloth, lythernesse, ceassing from occupation, sluggishnesse, and heaupnesse of minde: and it hath a desire to be doing of nothing, and to be boyde of all care and businesse. **¶**Pea, and let the godly man remember, that filthie lustes are chiefly nourished by excelle and ydlenesse: for thereof is the fyrebrande kindled, and there is the Dyle poured in and ministred so aboundantly, as not wythout cause, that wyttle Poet sayde.

**Ydlenesse
the feeder
of lustes.**

Quid.

Is it asked wherefore, Egistus was adulter made.

The cause is plaine, & quickly knowne: since he with sloth was clade.

For they which be alwaies tyed to some laboꝝ oꝝ businesse, and neuer be boyde of occupation, doe sildome giue any respite to vn honest lust. Wherefore it is necessary that with Godly studies, and honest occupations, we continuallye resist the pride of the fleshe, and with accustomed fasting and hunger,

hunger, (but the same moderate) we bide
 the violence thereof: and also that with con-
 tinuall sobriety and temperance, we keepe
 vnder our lacinious lyfe. Whatsoever the
 deuill shall sugiest, and will vs to doe, the
 same must we diligently traueyle to shake
 of, euen with all the expedition we can: and
 we must neyther wyllingly consent there-
 vnto, nor yet rest any longer vpon the same,
 but strait waye lie to the assistance of al-
 mighty God, and poure out our prayers
 before him, expelling from our minde (as
 it were one nayle wyth another) euill
 thoughts, with other thoughts which are
 better. And let vs remember the sayings
 and examles of the mysticall scriptures,
 which forbid all filthynesse, and pronounce
 wrath and punishment, against those which
 be defiled. Let vs be abashte to commit in
 the sight of God, (who seeth all things) such
 filthynesse as we would be ashamed off, if,
 but our owne companion should be pryncipe
 thereof. Let it come into our remem-
 brance, what we professed in baptisme,
 howe famous conquerours, warryours,
 and Captaines we would become: and vpon

the
 due riot,

Of concupiscence.

On victorie gotten, what large and bounty,
full rewardes we shall looke for: as eternal
trypumph in heauen, lyfe, peace, euerlasting
saluation, blessed and heaped immortalitie,
with all good thinges. Let vs still beare in
minde, the shortnesse and vncertainetie of
this lyfe, death in a maner euery minute
to be looked for. Let vs thinke of the last
and dreadfull iudgement, of hell, the scēds
and fire that shall neuer be extinguished.
Through remembraunce whereof, the vn-
lawfull raging of our flesh and lusses of
the same, maye be abated, and for feare of
punishment of our wickednesse, we will
keepe our selues in better order. But and
if we preuaile nothing, through all these
remedies: if we perceiue our selues to pro-
fite little, neyther by the earnest practising
of the worde of God, neyther by the conty-
nuall company of good and godlye men, by
often prayers made to God, nor yet by
shunning of ydlenesse, and anoyding the
discomodities, which ensue vpon the same:
If neyther by earnest industrie, and studie,
by honest labors, godly exercises and occu-
pations: if through much hunger, fasting
and

and watching, through sobrietie and temperance of life: if by thinking vpon the promises and threatninges of God; that if eyther we ouercome, we shall haue euermore lasting ioy, or if we be ouercome, we shall haue eternall payne, we obtayne nothing, we profite and prouayle nothing thereby: there resteth then the shoote anker, wherevnto we must flie being so called, wythout any scruple of conscience, euen honest and lawfull matrimonye, appointed for them which cannot keepe themselves continent: and the onely safe remedie, chiefly prepared by God for redresse of this euill, according to the saying: Let euerie man take his owne wyfe, for auoyding of fornication: and againe, it is better to marry than to burne. Which thing, the holie ghost doth aduaunce with this notable praise: Honorable is wedlock among all persons, and the bed vndefiled. Wherefore, he that shall in this sort obey rather Gods calling, than giue eare to mens prohibition, maye not thinke himselfe to sinne thereby. Naye rather, he sinneth by cloking the matter before men, with a fayned holynesse, by dis-

Mariage the
shoote anker
of concupiscence.

1. Cor. 7.

Last of Hebrews.

A. j.

dayning

Of concupiscence.

Corrupt life
of Church=
men.

Dayning the matter when God doth call him, by nourishing still his unlawful lustes and filthie cogitations, and by distayning his conscience. Many godly wyters of our tyme, bewayling the filthy lyfe of Churchmen, (for which the whole order of them farde the worse) haue complayned, & not without cause, bypon the lawe of single lyfe: which by the sincere iudgement of them, haue drawne manye troopes of men to desperation, to the eternall wrathe of God, and to blasphemies. Let vs therefore thinke, and vtterly resolute in our hart and minde, the thing which is most true, (that is to say) that a naughtie and corrupt conscience, can not call vpon God: which is playne, by that saying of Iohn, in his first Epistle and thirde Chapter. If our heart condemne vs not, then haue we trust to God warde: and whatsoeuer we aske, we shall receyue of him. It is a lamentable thing, in such sorte to liue, as thou darest neyther call vpon God, nor yet to put thy trust in his gouernment and defence. Such persons so lyuing without God, and so alienated from a godly lyfe, the deuill doth blinde

blinde euery day moze and moze, and be-
 wraps them in hainous crimes. For the A-
 postle testifieth in playne words, that blind-
 nesse is the punishment of lustes. Wherein
they being blinded, become bope of all
councell and wytte, but purchase to them-
selues punishment and destruction. If Io-
 seph had defiled himselfe with adultery, he
 had forgoone many gifts of God, and being
 forsaken of hym, had fallen into manye
 sinnes. As it happened vnto Dauid, who,
 besides the adulterie committed with Beth-
 sabbe, added thereto the murther of Vryas
 hir husbände, that excellent man: and ma-
 ny other offences committed he. The Lord
opened the Cataractes of heauen, to destroy
the worlde with the floude, for the licenci-
ous lustes thereof. With fyre and Brim-
 stone, he consumed those two Cities, which
 so ragged and shamefully went a madding,
 in all kinde of wicked lustes. He slue all the
Sychemittes, by the handes of Jacobs
sonnes, for rauishing of Dyna. He destroy-
 ed all the Cananites, bicause they were de-
 filed with incestious lusts: besides the han-
 ging of their chiefe rulers. For adultery,

A.ij.

he

Ephe. 4.

Examples of
 punishment of
 adulterie,
 Gene. 6.

Gene. 19.

All the Sychemites
 & Cananites
 punished for
 adultery.
 Leuit. 8.

Adulterij
punitum

Of concupiscence

Num. 25.

† Ind. 30.

exempla pfa
na adulterij
punitij

he consumed. xxiij. thousande, from among
the children of Israel. He brought the whole
tribe of Beniamine well nere to an ende,
for defiling the Levits wyfe. He suffered
Salomon, being delighted with lusses of
fowle voluptuousnesse, and inchaunted
with the intilements of Harlots, to allowe
the examples of Idolatrye. Moreover, a
mongst other things, he deliuered Jerusa
lem (chiefely for this sinne) into the handes
of the king of Caldea. To this rule, maye
be referred the destruction of Cities and
kingdomes, which are rehearsed of Eth
nike Wryters: besides the mutation of
common weales, and pitifull endes of fa
mous men. As for example: the rauishing
of Helen, was the destruction of Troy:
and the incest of Oedipus, appeared to be
cause of great euill that happened vnto the
citie of Thebes. The kings, for deflowring
of Lucretia, were banished out of Rome:
and for the wicked aete of Appius the De
cimuir, the common welth was chaunged
again. Verry well therfore doth Aristotle,
in the first treatie of the Politicals, rehearse
by many examples, (which there he allea
geth)

geth) that sensuall luste, is one of the causes of mutation of kingdomes. At Athens, the sonnes of Pysistratus, for the dishonour they did to a mayde, were driven out of the citie. And Pausanias the Lacedemonian Captaine, for y^e like iniury that he had done at Byzance, was cōdemned by the Judges to die with famine : although he being a victor before, had remoued the Persian armie. Wherefore, bearing away the calamities which doe chaunce, not wythout cause to such as be polluted (but yet as punishmentes, whereby God declares hys w^rath to the worlde against this sinne). Let vs also, whither we leade a single lyfe, or be marved, when occasion is offered, remember, howe we haue dedicated our name to our chiefe Captaine Christ, and are sworne to his worde : howe we haue promised to fight vnder him all the dayes of our lyfe : and so let vs manfully set forward to fight. Let vs remember, that none may be crowned but he that shall ouercome, and that none can ouercome, except he fight, nor can fight, except enemies be present, which should prouoke to the battaile. Whose pro

Sensuall
lustes the
cause of
translating
kingdomes.

Promise in
baptisme.

A prettie
saying.

Of concupiscence.

uocation, what else is it at length, but the
seede and occasion of euerlasting glorie: if
we yelde not to temptation, but cleane
to the shielde of fayth, (wherewyth wee
destroy all the fierie darts of that euill) and
then taking vp the swoorde of the spirite, we
put the whole armour of God vpon vs. So
with a valiaunt courage let vs enter to the
battell, and by the Lorde and his strength,
let vs stedfastly continue in resisting the
assaultes of the Deuill. Endeue? we now,
our heartes being made cleane by fayth, to
passe the tyme of this our pilgrimage vn-
corruptly: and let vs associate our selues,
with the number of those, which Saint
Peter calleth the chosen generation, the
royall Priesthoo?e, and the holy Nation:
that we maye set forth his vertues with a
glad heart, who hath plucked vs out of the
pow?er of darcknesse, and called vs to hys
maruellous light, that he might make vs
fit to be pertakers of the inheritaunce with
Saints in the light. Let vs giue our bodies
a liuely Sacrifice, holpe and acceptable to
God, not fashioning our selues lyke vnto
this world, but transforming our shape, by
renuing

1 Pet. 2.

Rom. 12.

renuing our minde, that we may trie what the worlde of God is. Let vs seperate our selues from such, as eyther be addicted to the worlde, or be seruants to their lustes: Who like vile bondslaves, beare the yoke with vnbeleuers, and reioyce at all filthie talke, refusing not to serue and flatter for suche men, as were conuenient that they themselves should haue power and dominion of, as Lordes ouer seruauntes. Let vs learne our sanctification of our Mayster Christ: whose doctrine, what else doth it teach than repentaunce, than sound and liuely fayth in Iesus our Sauour, than mortifying of our flesh, denyng our owne selues, contemning of the worlde, dispising of all things, which eyther in the flesh, or in the worlde, displease God: & by the same christ our sauior, learne to obtayne eternall lyfe. Which, as here we lay holde of by faith, so in that blessed resurrection, and redemption of our bodyes, (which we waite for) we shall fully, gloriously, and perfitchly inioy. Let vs nowe so finishe the whole course of our lyfe, as we may to the last breath, obserue charitie, proceeding forth of a pure hart, good conscience,
and

*Ad Iurat
sanctum
conarfa.*

1. Tymoth. 1.

The meanes of
and sayth vnfaigned: which is the finishing
of the commaundement. And aboue all
things, let vs endeavour, to keepe the vnitie
of the spirite one with another, through the
bonde of peace: that contention being taken
away and abholished, as much as is possi-
ble, we may all together speake one thing in
Iesus Christ, and thinke one thing in him,
in whom onely we increase in godly agree-
ment and consent of friends: & by wearing
out with voluntarie forgetfulnesse, the iniu-
ries done vnto vs, we maye loue euen our
enimies, as the Lord hath commaunded vs,
and prouide to our power, both for the safety
of their bodies, & saluation of their soules.

The meanes
of true qui-
etnesse.

From hence, shall that ioy in the holye
ghost abounde, and a quiet conscience shall
lighten the minde. Hercof it commeth, that
when at any tyme, our minde is eliuated
with any godly studie, continuing stedfastly
in prayer: our communication with God,
becomes so pleasaunt and delectable, that, in
maner, forgetting our selues, and taking
verie little care for the bodie, we neyther
passe vpon sleepe, nor desire meate, nor yet
seeme at that instant to liue amongst men

in

true quietnesse.

77

in the earth, but hauing attayned (as it were to immortalitie) we may seeme, after a sort, to be in company with Angels. Here of breedeth so great a quietnesse and securitie, as the day of the Lord, which to the wicked, shall become fearefull and terrible, to vs shall be thought ioyfull, luckie, prosperous, and happie. And at the approaching of the same, let vs lift vp our heades, and looke vp, bicause the fulnesse of our redemption then draweth nigh. For from them, which haue the testimonie of a good conscience, and (being sealed with the holy spirit of promise) beholde the pleasaunt beautie of the sonne of righteousnesse, not with sadde, but with cheerefull countenaunce: and desirously, with a ioyfull minde, let in by the window of the hart, the shining beames of the worde of God: from such, I saie, doth the pleasaunt taste of eternall life (which they perceyue, while they liue here) wpe away all grieve and sorow, and ingendring a contempt, of the most vaine vanities of thys worlde, brings into them a most delectable ioy: but the same ioyned with desire of putting of mortality. For as everlasting life, is

¶.

all

*Dies indicij
impijs terribilis, hys vero
incundissima*

Of the felicitie

Of eternall all wholly, perfected in the immortallitye to
life hauing come: so is it (at least wise) begunne in this
beginning present lyfe.
in this life.

But how may we attaine to that desired
knowledge, of perceyuing what maner of
life that euerlasting life is: which with such
unspeakable & vncredible pleasure, draw-
eth the minde to God: and what kinde of
taste hath it among the Saintes, that con-
straynes the children of God, to haue such
great desire to attaine to heauenly thinges,
before they be discharged of this mortall ta-
bernacle of the bodie? I will recite the
wordes of Saint Augustine which do make
this matter that we seeke for maruellous
plaine vnto vs. If the raging of the flesh,
(sayth he) be at rest in a man: the imagina-
tions vpon the earth, water, and ayre, be at
quiet in him, the heauens still, and the beie
soule it selfe, be at rest in it selfe, and go be-
yonde it selfe, not in deepe cogitation of it
selfe: if he be quite voyde of dreames and
imagined reuelations: if euerie tongue,
every signe, or other transitory thing what-
soeuer, be altogether at quiet: (forasmuch
as, if a man giue eare, all these thinges, doe

say:

August. of
the feele of
eternal life.

say : we our selues haue not made our sel-
ues, but he made vs that abydeth for euer.
Which being sayde, if these thinges then
whishe, bicause they lifted vp their eare to
him, that made them, and that he alone may
speake, not thzough them, but by himselfe,
to the intent we may heare his worde, not
by the voyce of the fleshe, noz by the voyce
of an angell, neyther thzough the sounding
of a clowde, neyther by obscure questions of
similitudes : but euen him, whome in these
thinges we loue, himselfe without these
things let vs heare : euen as at this instant,
we stretcht out our selues, & with our ravis-
hed cogitation, attayned to euerlasting
wisedomie which resteth vpon all thinges.)
If this shall be continued (other imagina-
tions, which be farre incōparable to these,
being withdrauene) and onely this imagina-
tion, ravishe, swallow vp, and repose the be-
holder thereof among inwarde ioyes : that
such maye be the life eternall, as was thys
present moment of vnderstanding him, to
whome we haue lifted vp our heartes : Is
not this as much as to enter into the ioy of
thy Lorde : Wherefore, the same Saint

Of the feeling

Augustine, in the last booke of his confessions, adioyned this prayer therebnto. **O** Lozde **GOD**, giue vs peace, for all things hast thou shewed vnto vs: both the peace of rest, the peace of a quiet conscience, and the peace of eternall rest: for all this beautifull order of things very excellent, shall passe away, when the measure of them is fulfilled, and the morow after becommeth y^e euentide in them. And the same is eyther the seventh day or euentide, and hath no Sunne going downe, because thou hast sanctified it, for an everlasting continuaunce: that whereas thou, after thy most excellent woꝝkes, didst rest the seventh day, (although thou wert at rest when thou madest them) the same might be declared to vs by the voyce of thy booke, bycause we also in thee, might rest in the Sabbath of eternall lyfe, after our labours, which be very good also, for that thou hast appoynted them vnto vs.

To this inestimable ioy, which this holy man, most desirous of the immortalitie to come, hath trimly discribed in his bookes: to this perpetuall vacation after labour, which shall bring such a rest with it, as is to bee wished

wished for, with all prayer : To that most blessed kingdome of ioy, wherein dwelleth both righteousnesse & peace: To the heauenly Countrey, to the felowship of Angels, to the most pleasant companie of Saintes, in euerlasting life to come, (by the only meditation and remembraunce whereof, wee conceiue an incredible delight in our mind, and ioyes pierce our secret breast.) To all these thinges I saye, doe all the children of God desire, with longing sighes speedily to attaine : and with seruent wishes, wayte to haue that same their small taste of euerlasting life, to be fully finished and perfected : which thing, the tumultes of the flesh, attempt to interrupt, and the temptations of Sathan, labor here to destroy and to plucke from vs. For this frayle body, being corrupt, is heauie to the soule, and this earthly mansion, keepeth downe the vnderstanding, which is loden with cares. And here vpon came that exclamation of S. Paule,

why the
holy elect
do so vehemently
desire to leaue
this earthly
habitation.

Rom. 7.

Æ. lii.

dued

Of eternall life:

Philip. 1.

dued to death. Againe: I desire to be loosed
and to be with Christ. For the naturall cor-
ruption in man, which is, as it were the
roote of all sinne, no man hath had any hope
to plucke by quite by the roote, or to ridde
himselfe from the same in all respects, till
death onely by reducing the flesh into dust,
at length shall remedie so huge an euill.
Herebpon the feruent desire of the crea-
ture, abydeeth longing, that the sonnes of
God may appeare. And we our selues al-
so, which haue the first frutes of the spi-
rite, mourne in our selues, desiring to bee
put on a newe, and wayte for the adopti-
on, which is the redemption of our bodie:
that the creature, subdued to vanitie,
shoulde be deliuered from the bondage of
corruption, into the glorious libertye of
the sonnes of God. For euen then, at the re-
surrection of the iust, and regeneration to
come, shall sorow, grieve, anguish, sicknesse,
affliction, occasion of sinne, yea, and sinne it
selfe haue an ende. Then shall immortality
swallowe by mortalitie: vncorruption, de-
uoure corruption: and perpetuall ioy, con-
sume the bitter calamities of this trouble-
some

Rom. 8.

2. Collos. 5.

The felici-
tye of the
Saintes in
life to come.

some lyfe. At that time, there shall come to the godlye societie of the elect, so manye as euer from the first beginning of y^e world, of all ages, are ordayned to cuerlasting life: and they togither with the Patriarks, Prophetes, Apostles, Martyrs, Virgins, Confessors, and with the holye Aungels of God, shall contynually sing: Halleluya, and with ioyfull voyce, shall attribute honor vnto the king of heauen. There shall *Psal. 35.* they be satisfied with the plentousnesse of Gods house, and shall be filled with the ryuer of his pleasures. There (death being swallowed vp to victorie) they shall behold the visage of his gloze, with vncouered face, which the Aungels in heauen are glad to looke vpon. They which here did solwe in teares, shall there reape with gladnesse. They shal not hunger nor thirst any more: neither shall the Sunne or any heate lyght vpon them, *Apoc. 7.* bicause the Lambe, who is in the midst of the throne, shall both gouerne and leade them to the liuely Fountaynes of waters: and bicause also, God hath clæerly wpped from their eyes all teares. For, as it is here wyshed for, desired earnestly,

Of eternall life

neſſly, prayde and longed for, from the very hart : ſo there we ſhall lay holde of it, take pleaſure of it, praiſe and magnifie it. Here we are at ſtrife, and continuall warre with moſt cruell aduerſaries, ſuche as conſpire our deſtruction : there the crowne of righteousneſſe is brought by the Lorde, to the victor, that hath fought a good fight, y hath finiſhed his courſe, and that hath kept his faith. There, there is decreed a moſt ample triumph of ioye. There, are the tempoꝛall labours recompenſt with the chiefeſt rewarde of Gods houſe. Who therefore will not cry out with the Prophet : How amiable are thy dwellings, thou Lord of Hoſts. My ſoule is wearie and waſteth, with longing after thy habitation. Blessed be they (O Lorde) which dwell in thy houſe, for they ſhall euermore praiſe thee. There, ſhall they beholde that vnſatiable beautie, and being inflamed with perpetuall loue thereof, ſhall neuer ceaſe from laude and praiſe. When can he be deſtitute of that peaceable quietneſſe of minde, which continually day and night, is thinking vpon theſe celeftiall and immoꝛtall things, and which fireth all his

Oratio

The re=
warde of
the iuſt.

Pſal. 83.

The right way to tranquillitie. 81
his minde, care, and cogitation, in conti-
nuall contemplation of heauenly matters.
Howe can he be out of quiet, who with be-
hement sighes, & exceeding prayer, labours
to come to that blessed countrie, where the
saintes be pertakers of lyfe eternall, and
truth immutable: and who, euery day, doth
indrudour to vnburthen himselfe somewhat
of earthly cares.

The very right way therfore (in my opi-
on) doth he take to the true tranquillitie of
the minde, who hath Christ to be his rocke
and foundation, and with stedfast saythe
cleaues vnto him: & he being indued with
a persfite perswasion of Gods good will to-
wardes him, purchaseth the testimony of
a good conscience, by performing the whole
course of his life, both godly, iustly, and so-
berly: and who both in minde, inuocation
and confession, cleaues so thoroughly to the
true christian Church, (whereof the sonne
of God is President, the Angels are pro-
tectours, the holy spirite is the sanctifier, the
godly and elect of euerye age are the felow-
ship) as he is a verie member of the people
of God, and of the mysticall bodye, whose

True tran-
quillitie of
the mind res-
teth in the
sure confi-
dēce in christ,
in the testi-
monie of a
good consci-
ence, and in
the liuely
hope of eter-
nall life.

The right way
head is Christ: and doth not onely hold fast
the liuely hope of eternall lyfe to his last
ende, but also increaseth euery day, by pro-
ceeding from one vertue to another. For
the expectation of the children of God, who
with a right passage and couragious sto-
make, (as to a prefired signe) go forwarde
to the rewarde of their heauenly vocation,
cannot be deceyued: if the same leane vpon
the sure foundations, of eternall election, of
the precious redemption, & of the promise
of God. For euen as God of his meere
loue, which he poureth into the hartes of
vs, by his spirite, hath adopted vs to be his
children: that a certaine wonderfull great-
nesse of loue, being fyrred vp in oure
mindes, by the knowledge therof, the same
might ware moze behement, towarde our
most mercifull God: and also by sending
downe his sonne, hath performed our re-
demption, and as touching the firme pro-
mises of eternall life, hath determined the
heritage to vs: So likewise he by his om-
nipotent power, finisheth the worke of sal-
uation begonne in vs, if we wauer not, but
stande stedfast in faith. Let vs therfore call
vpon

to tranquillitie.

82

vpvpon the Lorde, to poure into our mindes
the gift of fayth, and daylie to increase the
same, being begonne in vs: that in asking,
seeking, and knocking, we maye receyue,
finde, and haue it opened vnto vs. For the
iustification by faith, from whence the true
quietnesse of the minde doth growe, and by
which accesse with boldnesse to the throne
of Maiestie is assigned vnto vs, and by
whose helpe and defence, we are brought to
this grace, wherein we stande, and bosse
our selues vnder the glorie of God, is after
Saint Barnardes opinion, as it were a mid
passage, from eternall predestination, vnto
the magnification (as he calles it) to come,
by which we ascende to the heauenly Jeru-
salem, the Citie of the lyuing God, to the
innumerable company of Angels, to the
congregation of the first borne Sonnes,
which are wrytten in heauen, to the spirites
of the iust and perfite men, and to God the
iudge of all men, and to Jesus the Media-
tour of the newe Testament: where we
being blessed, shall inioye everlasting lyfe.

*Iustifying
by fayth.*

S. Barnard.

Since all Scripture preacheth vnto vs,
that these things, must with true and cer-

*Of true tra-
quillitie of*

P. ij.

taine

minde in
time of af-
flictions.

Of tranquillitie

taine perswasion be beleueed, and denoun-
ceth against the vnbelæuers, payne and e-
ternall death : why are we discouraged in
our mindes, if miserie assaile vs : why doe
we lowze and lament, if but easie aduersity
come vpon vs : why doe not excellent per-
swasions, take so good roote in vs, that we
contemne and weare out afflictions of time
present, by conferring the same with lyfe
to come, which is reserued for vs : why are
we not so armed with the continual studie,
of most blessed immortalitie, which is lo-
ked for, and with sure hope of that most
happie kingdome : that whatsoeuer shall
chaunce, we beare it both patiently and
quietly : If the longest age of oures, being
compared with everlasting life, can scarce-
ly be counted one minute, why regarde we
not those transitorie things, as matters of
no effect, which may easily be abidden : set-
ling our minde farre beyonde afflictions,
vpon the good things eternall, which tarie
looking for vs : And why waighe we not
downe this light affliction, that indureth
but for a season, euen onely with the ear-
nest thought of the felicitie to come. Of
our

Nota

in affliction.

8;

our momentary and light affliction, speaketh Saint Paule, iudging that it breedeth in vs, a wonderfull and exceeding waight of glozie, while we haue not regarde vnto the thinges which are seene, but to those thinges which are not seene. For the thinges which are seene, are temporall, & the thinges which are not seene, are eternall. For by affliction, are good men thoroughly tryed, as Iobe and Tobias were: or else euill men therby are corrected and amended: as Manasses and many other kings of Iuda. Where should either the vertue and power of the spirite, be so euidently perceyued, or the noble and excellent vertue of pacience, giue so splendent a shew, or sayth haue any earnest exercise, if the Saintes shoulde be strayned with no miserie? For even as the starres doe shyne in the night, but in the day time they lie hidde: even so, true vertue, wering beuotifull by temptation, doth (as yron with vse) shew in aduersitie what force it is of, which otherwys in tyme of prosperitie, laye hid in secret. And howe should euill men forsake their earthly desires, relinquish, and cast from them their

2. Colos. 4.

*similitudo
notanda*

P. lll.

wicked

Of tranquillitie

wicked deuises, if no such thing should hap-
pen, whereby they may be ledde from loue
of the worlde, from generall flattering of
themselves, and from their naughtie and
sinfull custome: For as the phisition, bin-
deth him fast that is vered with a frensie,
stirres him vp that is troubled with the dis-
ease of Lytharge, putteth them both to ver-
ation, and yet loueth them bothe: being
not onely desirous to restore health vnto
them both, but also applyes verie diligent-
ly his whole arte & studie in curing of those
things: euen so God, although he be sharpe
in punishing, yet doth he most louingly, by
such meanes, procure saluation vnto hys
elect. Wherefore, Moses reckneth affliction
in steade of benefite, when he thus spea-
keth to the children of Israel: But thys
also (sayth he) waigh thou within thy heart,
that euen as a man chastiseth his childe, so
doth the Lorde thy God correct thee, that
thou mayest walke in hys wayes and
feare him. After like maner doth Dauid,
in this sentence following, extoll the cha-
stising of the Lorde, as a speciall benefite
vnto vs. It is good for me that thou hast
humbled

Dent. 29.

*Moses reckneth
affliction in
steade of
benefite*

Psal. 119.

humbled and afflicted me, whereby I may
 learne thy statutes. But why doth **G D D**
 many times suffer his elect to be afflicted by
 the euill and wicked: Truely, they which
be most holy of all, commit something euil
eye day worthy of punishment. For, not
 so much as in the flesh of the very childe
 of God, there abyde any thing that is
 good: but in them, is concupiscence of the
 flesh against the spirite: and they are so
chaunged into a new creature, as neuer,
thelesse the olde man is not utterly shaken
of. They may referre that saying of Iohn
 to themselves as well as to others: if we
saye we haue no sinne, we deceyue our
selues, and there is no truth in vs. For
 euen the verie thought of the heart, is in-
clyned to euill, if occasion be ministred
therebnto.

why God
 doth suffer
 his elect to be
 tormented by
 the wicked.

Rom. 7.

There is no such prerogative given to
the Saintes, so long as they liue in this
 light, (if they remember their owne frailtie
 and weaknesse) to make them thinke, those
 common prayers of the Church: (as **Lorde**
forgiue vs our trespases: washe me more
and more: And enter not into iudgement
 with

The elect not
 free from sin,
 but rather
 prone to euil.

Of tranquillitie

with thy sernant :) that they pertaine not as well to them, as to others. Wherefore the Lorde being a righteous Judge, by his iudgement, correcteth first his owne house, holde, bringeth them into the way againe, and admonisheth them to call vpon him for helpe, least they should be condemned with the reast of the worlde. And euen as euery

*Similitudo
notanda,*

Psal. 77.

*comodities y
ensue if the
afflicted do
turne to god*

beast that is stricken with lightning, turneth his face towarde the lightning: so likewise, if the household of God will haue regarde to God when he pleaseeth them, he will compell them also to haue an eye to him when hee strykes them, according to that saying: when he slue them, they sought him, and turning back, they called to remembrance, that God was their rock, and the high God their redeemer. But and if the afflicted household of God, will from thence forth, diligently seeke after their God, with sighings from their heart, and with righteous and patient mindes, will abide, wayting for his secreete counsell, their lamentation shall enter into the eares of the Lorde of Sabaoth: who pluckes them out of their aduersaries handes, that he may learne them to depend onely

in affliction.

85

onely vppon him : reuenges them also at
length of their very enimies, if they scorne
them : and the rod of punishment (which
they execute , not so muche for their office
sake, as for pride, chalenging to themselves
more than is right) oftentimes he throweth
into the fire.

But to comprehend the whole summe
of the matter vnder one conclusion, and to
draue toward the ende of our purpose, with
a compendious allegement of causes: I
will briefly recyte the chiefe matters, why
God doth often vse his elect to the Crosse,
and to afflictions.

The chiefe
causes why
God sende
affliction to
the iust.

He sendeth aduersitie vpon them, to the
ende, that they feeling the greatnesse of gods
wrath agaynst sinne, maye altogether see,
how base they be of themselves: acknow-
ledging also the guile of their owne spirite,
may perceyue howe farre they be from dy-
ing to themselves, and from liuing onely to
the glorie of God. Very often doth subtile
securitie, ydle feeblesse, craftie hypocrisie,
flattering loue of a mans selfe, secret pride,
and close contemning of God, creepe into
heartes of the Saintes: all which through

The first
cause.

Aa.1.

affliction,

Affliction of the iust

why God
sheweth
himself an-
gry with
his elect.

*Similitudo
a sale*

affliction, as with fire, must be burned and
boyled out. For God is a iealous God, and
desires to be loued in deede, and to be woꝝ-
shipped with all the hart. He loueth nothing
that is fained, nothing that is counterfeyt:
but all things, which be sincere, vnfained
and liuely. For this cause he doth shewe
himselfe angrie with his elect, and bringes
troubles vpon them, that they being con-
trite in hart, may beginne to mislike them-
selues, and to shake off their olde slouth, fee-
blenesse, securitie and dissimulation: and so
remembꝝing their infirmitie, maye from
thencefoꝝth be earnestly bent, to praye to
God, and moꝝe sollicitus to liue a godly life.
For as salt preserveth fleshe, that it doe not
putrifie, and the drawing playster, scar-
cheth and purgeth that part of the bodie,
which is soꝛe, least through corrupt matter
it pine away: and as the hote yron, beeing
put therevnto, burneth out and consumeth,
whatsoever shoulde hinder the recouerie
thereof: so doth tribulation (least we should
ware rotten in the filthynesse of sinne)
drawe vs backe from the reuiuing of sinne,
taketh away the delight of resting in euill,
quencheth

and why.

86

quencheth the fire of lust, and easily plucketh out of a good heart, whatsoever is an impediment to the good health of the mind.

Moreover, through miserie, God calles away his elect from the loue of this worlde, The second cause.

wherein they haue proufe and experience, onely of troubles and disquietnesse: who being drawne away befoze, by the flickering intisementes of creatures, he now leades them back againe, to the loue and worshipping of him their Creator. And he so inflames the with a desire of celestiall things, as they trauell to come to the euerlasting and blessed countrie of heauen: and all the whole course of their life here in earth, to muse vpon nothing else but vpon the lyfe celestiall. For euen as, by long boyling of golde, which is throwne into the Fornace, any other corrupt thing mixed therewith, is tryed out, and taken away from it: lyke so, through trouble and aduersitie, both the delight we haue in creatures, the flattering we make of our selues, the confidence we haue in men, and whatsoever else is not pure, banisheth away and is put from vs: and the minde thereby wholly bent vppon

As. is.

God.

Affliction of the iust

God, of whome it wayteth to obtaine a quietnesse. Wherefore, it is not without a cause that iudgement beginneth first at the house of the Lord: when as the harts of the Saintes, being by this meanes made pleasant, lyke ware, are become of righter iudgement and of better minde. Which thinge, in times past was signified, by that, when as God so would, that all the borders vpon the children of Israell, should be enemies vnto them.

The thirde
cause.

Publike
calamities
the voyce of
the lawe.

And as well these priuate miseries and infelicities, as also publike calamities, be, after a sort, the voyce of the lawe, and more sharper Lessons, than any Sermons, that the Ministers can make in the temple concerning repentance. For they chiefly above all other things, make the greatnesse of Gods wrath, and hatred agaynst sinne, to be apparaunt to vs, whereof, no vtterance of mouth, is able so much as to make a shadowe, much lesse expresse it plainly. For these bring to passe, that a mā forsaking his owne strength, runnes with true inuocation and confession of his owne imbecillitie and weakenesse, vnto Gods diuine succour.

These,

and why.

87

These, when we fall, admonishe vs of our dutie, and that we giue from thence forth a greater heede, and resist with a more vigilant eye, the temptations of Sathan, the desires of the flesh, and the intisementes of the worlde. These, strike men with feare and dread, that when an example of others is layde befoze their eyes, it may cause them to remember what themselves should be afearde of: and so hauing experiment by others, may be framed more slacke to commit sinne.

Moreouer, the Lord, by causing his elect, through affliction, to become subiect vnto him, teacheth them true obedience, instructs them to patience, and inbrzes them to be plyant to his will with a quiet minde. For, in the induring of trouble and miserie, there was wont alwayes to be a great difference betwene the godly sort, and the vngodlye. For as the couragious horse, shewes by his praucing, and all other tokens of fierenesse, howe vniwillingly he abideth his Rider, yea, he throwes him off, if he can, and yet neuerthelesse is brought vnder will hee or no: and as the gentler horse, more quietly

The fourth
cause.

The difference of
induring
trouble be-
twene good
men and
euill.

Gal. iij.

ly

Affliction of the iust

ly suffers his Ryder, turnes what way so
euer he appoyntes him, and lettes himselſe
be tamed: Euen ſo the wicked, when God
doth try them with miſerie, with penſiue-
neſſe, and with aduerſitie, they ſpurne a-
gaynſt it, although they nothing preuaile:
and being impacient of their miſfortune,
make reſiſtance all that euer they can. But
the godly ſort ſcoupe to God, ſuffer them-
ſelues to be ruled, and with all humbleneſſe
of minde, yeeld to the will of God. Through
which it commes to paſſe, that as the one
ſort, reapes no fruite through their impac-
ience, ſo the other by their ſufferaunce, de-
part with exceeding great profite and com-
moditie. For as the Sunne hardneth myze,
and yet melteth ware: euen ſo, in a maner,
doth affliction make good men become the
better, and euill men the worſe. The godly
men therfore, do patiently indure the whol-
ſome and fatherly kinde of correction of our
heauenly father: They beare whatſoeuer
God layeth vpon them, with a true ſubmiſ-
ſion of mind. They dayly take vp the croſſe,
which God hath appoynted for them. They
perſeuer ſtedfaſtlye, in ſuffering of theſe
things,

and why.

88

things, till they haue made an ende of thys lyfe. They desire by prayer, to be deliuered from vengeaunce and punishment, but not from good instruction : From the furie and wrath of God, not from his iudgement : according to that saying of Ieremie : *Correct* *Iere. 10.* vs, O Lord, in thy iudgemēt, not in thy displeasure, least thou breake vs to powder, and so we become nothing. Poure out thy wrath vppon people that haue not knowne thee, and vpon Kingdomes which haue not called vpon thy name.

The elect doe know, how Christ hath in euerye one of his members, as it were a certaine quantitie, and measure of trybulation, which they must abyde : that the members may be made apt for their head. They are not ignozaunt, howe that saying of Saint Augustine, is most true : The thing which thou sufferest, and wherfore thou mournest, is a medicine to thee and not a punishment : a chastysing, and not a condemning. For euen as the Musitian strayneth his strings, and yet he breaketh none of them, but maketh thereby a sweeter and better con corde : So God, through trouble,

Augustine
in his booke
de peccato-
rū meritis.

Simile à
musicis
fumpta,

Affliction of the iust
ly suffers his Ryder, turnes what way so
euer he appoyntes him, and letteth himselfe
be tamed: Euen so the wicked, when God
doth try them with miserie, with pensive-
nesse, and with aduersitie, they spurne a-
gaynst it, although they nothing preuaile:
and being impacient of their misfortune,
make resistance all that euer they can. But
the godly sort stoupe to God, suffer them-
selues to be ruled, and with all humblenesse
of minde, yeeld to the will of God. Through
which it commes to passe, that as the one
sort, reapes no fruite through their impac-
ience, so the other by their sufferance, de-
part with exceeding great profite and com-
moditie. For as the Sunne hardneth myze,
and yet melteth ware: euen so, in a maner,
doth affliction make good men become the
better, and euill men the worse. The godly
men therfore, do patiently indure the whol-
some and fatherly kinde of correction of our
heauenly father: They beare whatsoeuer
God layeth vpon them, with a true submis-
sion of mind. They dayly take vp the crosse,
which God hath appoynted for them. They
perseuer stedfastlye, in suffering of these
things,

and why.

88

things, till they haue made an ende of thys
lyfe. They desire by prayer, to be deliuered
from vengeaunce and punishment, but not
from good instruction: From the furie and
wzath of God, not from his iudgement: ac-
cording to that saying of Ieremie: *Correct* *Iere. 10.*
vs, O Lord, in thy iudgemēt, not in thy dis-
pleasure, least thou breake vs to powder,
and so we become nothing. Poure out
thy wzath vppon people that haue not
knowne thee, and vpon Kingdomes which
haue not called vpon thy name.

The elect doe know, how Chzist hath in
euerpe one of his members, as it were a
certaine quantitie, and measure of trybu-
lation, which they must abyde: that the
members may be made apt for their head.
They are not ignoraunt, howe that saying
of Saint Augustine, is most true: The
thing which thou sufferest, and wherefore
thou mourest, is a medicine to thee and
not a punishment: a chastysing, and not
a condemning. For euen as the Musitian
strayneth his stryngs, and yet he breaketh
none of them, but maketh thereby a swee-
ter and better concoorde: So God, through
trouble,

Augustine
in his booke
de peccato-
rū meritis.

Simile à
musicis
fumpta,

Affliction of the iust

trouble; destroyes not those which be hys owne, but makes them better, and more plyable, vnto fruition of the lyfe to come. And as y Mason heweth out stones, which he maketh fitte for building of his house, graues them and squares them, before he laye and ioyneth them to the building: euen so through affliction doth God turne, trye, exercise, and prepare before hand, his elect, with whome, as with liuely stones, he hath purposed to builde the habitation of God. He siftes them, as corne with a Fanne, winnowes them from the chaffe, and putteth them aside into his Chesse, before he laye them vp in his heauenly Barne.

**The life
cause.**

Besides this also, the godly doe not perceyue the vertue and benefite of the worde, but in time of temptation: Naye rather, when they liue in peace and securitie, they haue small regarde to godlye Sermons: they heare not the voyce of their God, with such feare and trembling as they ought to doe. But when temptation commeth, then at last, they beleue those things to be true, whereof they were warned before by the word. Then doe they stirre vp their minds,
to

and why.

39

to the feare of God . Then, at length, doe they heare the wonderfull sayings of God with a wpylling heart, and then doe they tremble with great reuerence, at his word. At that time, they be appointed to beholde the excellent vertue of the worde, how in it onely, is set forth the greatest consolation, both to the sick, afflicted, miserable, and distressed people, and also the onely hope and safetie of them which be departing thys lyfe : at which time, al other things contayned in heauen and earth, do forsake a man, neyther bzing they any maner of helpe and succor vnto him. Which worde, they lightly esteemed befoze, when they were in health, and a loft in prosperity, being pampered by with aboundaunce of things, according to their desire.

Besides these causes, we maye also gather many times (by the evils which God sendes vpon vs) the good will of our most mercifull father, receyuing as it were a testimonie of Gods fauour towarde vs, and gather thereby, a token of our election. Because, when God doth afflict his chosen, for their desert, he chastiseth them commonly,

The six
cause.

Bb.f.

lye,

Affliction of the iust

Tranquillity
two wayes
to the godly.

lye, by the handes of the wicked, not vnder the name of due desert, but for thinges which they haue done righteously: that euen by the oppressors themselves, they may reape comfort. Through whom, tranquillitie to the godlye sort, happynesse two wayes. Eyther, for that the iniuries of the euill men, haue no further successe: eyther because the godly, be nothing disquieted therewith. For although the vngodly, doe of set mischiese, of naughtie hatred, and of vniust furie, ware cruell for a time, against the seruantes of God: yet doe they quickly perishe together with their threats and tormentes, and are cleane consumed to nothing: or else, God giueth secretly by diuine inspiration, such sufficient strength vnto those his elect, which perceyue with themselves, that the feare and confidence in God still remaines with them, as they are readie with a good courage, to suffer whatsoeuer to his maiesty shall seeme meete and expedient.

The seuenth
cause.

Adde moreouer, that God sendes aduersitie to his elect: Because whom he loueth, them he calleth forth to suffer tribulation, that

and why.

90

that he maye haue a tryall howe they be affected towarde him, what certaine loue they beare him, and what stedfast confidence they haue in his goodnesse. Hereby he thoroughly proued the faith of Abraham, the patience of Job. Hereby he tried, whether the Israelites loued him inwardlye with all their hart, and with all their soule: as outwardly they profess him with deuout holynesse.

Gene. 22.

Iob. 1.

Deut. 13.

Againe, God doth sometime bring his chosen in perill of death, and in extreame hazarde, both of life, and losse of all their substance: that when, through his onely assistance, they haue escaped all daungers, contrary to their owne expectation, and are restored againe to safetie, (which thing they neyther thought would come to passe, nor yet hoped for the same) that then he maye cause them, to be the more forwarde, both to honoz and aduaunce the name of God, and to repeate his benefites in euerye congregation. For how much greater the daunger is, so much the more ioye, is wont to be had after deliuerance. That then also he maye kindle others, by their examples,

The eighthe cause.

why the godly are brought to extreame perill.

Wb. ij.

both

Affliction of the iust

Psal. 21.

Psal. 21.

both with one mouth, to tell out the bounti-
full goodnesse of God, and also to looke sted-
fastly for his succour in the tyme of their
aduersitie. From thence issueth out that
sacramentall bowe, of the godly, which in
the midst of trouble is pronounced: I will
shew foorth thy name vnto my brethren,
and in the midst of the congregation will
I prayse thee. Thence commeth it, that they
so deaseably perfoyme the bow, which they
haue made: as for ioy they conceyued, by
the sodaine and vnerpected deliuerance,
they utter out that sentence so full of exho-
rtation and inuitation of others, to the extol-
ling and publishing of Gods name and his
exceeding mercie. Ye that feare God (sayth
the Prophet) prayse him. Glorific hymn
all yee seede of Iacob. Let all the genera-
tions of Israell feare him; for he hath not
shunde nor dispisde the prayer of the
poore: Neyther hath hee turned his face
from me, but vwhen I cryed vnto him he
heard me. Of thee shall my song be in the
great congregation, and my prayers will I
make in the sight of them that feare him.
For there is nothing that more stirres vp
the

and why.

91

the Saints to magnifie God, than when he inclines his eare vnto the prayers of the poore destitute, and so mercifully beholdes the supplication of the afflicted.

Lastly: God is wont to put his elect, to the will of the worlde, and laye them be-
foze the crueltie of most wicked tyrants, The ninth cause.
that he may, as it were bosse forth befoze the worlde the vertue of his spirite, where with he hath armed the Saints: who mightily contemne all earthly things, in respect of heauenly, as well for a testimony and renoume of Gods goodnesse towarde his elect, as also to beare a certaine tryumph ouer the Prince of this worlde, that the weaker elect, maye be made stronger, and the crueller wicked sorte be confounded. These men, by their blond, beare open testimonie, both of the good vertues which remayne in the Saints, while they yet liue here, and eke of those good things which are to come hereafter. And of verie right, doe they obtaine the name of Martyrs, who for defence of the gospel, and maintenance of iustice and innocencie, esteeme the terrible broyles of the worlde, (which are ray-

Bb.ij.

sen

Affliction of the iust

sed by bicause it cannot away with pꛛeach-
ing of the worde of God) as a thing of
naught : and contemne, and settes little by
the thꛛeatning concourse of Kings , and
whisperings of Pꛛinces, against the Lord,
and against his Christ : and by no torments
can they be drawne away, and made with
lesse will, courage, or chēere, to pꛛofesse the
truth vnto their last ende . Wherefoze, by
the continuall remembraunce of such cau-
ses, as moue the Lord, to bꛛing afflictions
and troubles vpon his elect, we shall be in-
couraged to beare all things that shall hap-
pen, both with a pacient and quiet minde :
and eyther to reioyce, if in defence of righ-
teousnesse we be vnrightheously punished :
or else take occasion, if we be iustly, and of
due desert chastised, to correct our maners,
and amende our lyfe thereby. Let it fall to
oure remembraunce , that as a woman,
which lyeth in labour, feeleth great anguish
in hir whole body with the traucell , but af-
ter she is deliuered, and hir childe come in-
to the worlde , is not onely eased of hir
paine, but also taketh singuler ioy and plea-
sure , by forgetting hir former trouble :

such

and why:

92

euē so affliction, which at first is went to
seeme sharpe and bitter, yet at length, it ac-
custometh to worke ioyfull and merrie
endes, with delectable fruites of pacience.

Let vs neuer ymagine in our owne opi-
nion, that there is eyther chaunce or for-
tune, and so suppose things happen by casu-
altie and at all aduenture: (although no re-
ligion as may appeare forbids those wordes
by fortune or chaunce to be vsed in phrase
of speach when thinges come to passe) nay,
but let vs thinke and perswade with our
selues, that there is a God: and iudge for a
suretie, that all thinges by his counsell and
prouidence, are excellently well gouerned.
It is the Lorde, that appointes vs to death,
and restores vs againe to life. He carieth
vs downe to hell, and bringeth vs from
thence againe. The Lorde maketh both the
poore and riche. He exalteth the humble,
and casteth downe the high lookes of the
prowde. Through him, kinges doe beare
rule: and by him, kingdomes are tran-
slated, from one Nation to another, for
their wrongs and contumelies, and for
their riches compassed by fraude and guile.

Without

That there
is no fortune
but all thing
be rightly
gouerned by
the omnipo-
tent power
of God.

1. Kin. 2.

All things done

Matth. 10.

Without the will of our heavenly father, our sauiour affirmeth in the Gospell, that so much as a sparrow, doth not light vpon the house top, nor that a heare falleth from the heade, but by his prouidence. And what carefull foresight the Lorde hath towarde his elect, he himselfe, doth plainly signifie vnto vs, in these wordes of the Prophete Esay. I haue borne you (sayth he) from your mothers wombe, and brought you vp from your birth till you were growne, and the Church will I beare vp in hir last age. I haue made you, I will also nourishe you, beare you, and saue you. Wherefore the Lorde is angrie, when we flie to the succor of man, leauing Gods helpe. Which thing, we may well perceyue, by the saying of the sayde Prophete: An Egyptian is a man and not God, their horses are flesh, and not spirites: and so soone as the Lord shall stretch forth his hande, then shall the helper fall, and he also that looketh for helpe shal perish, and both together be consumed. Let vs learne therefore, with great trust and confidence, to wayte for the assistance of God: and onely to respect what his will and pleasure

Esay. 46.

Esay. 31.

by Gods prouydence.

93

sure is : to endure also with a quiet minde,
whatsoever his heauenly prouidence most
graciously shall assigne vnto vs.

Let vs follow the counsell of that holpe
Martyr Cyprian, who instructeth a godly
minde, howe he should turne euilles (aswel
those which be ingrafted in the verie nature
of man, as those which by other accidents
happen vnto him) to become an instrument
of glorie. For thus he wyrteth. Is any man
ransackt of his substaunce, either by warre,
shiptwacke, or by robberie? Let him not de-
uise by and by, to repayre his losses, by
naughtie and euill practises : but thus let
him say with him selfe. It is the Lorde that
proueth me, and shall I not loue him from
the bottome of my hart : It is euen he him-
selfe that gaue me these things, and he him-
selfe it is that hath taken them awaye a-
gaine : blessed be the name of the Lord. Let
him giue thanks, for that he receyued them
of Gods bountifull liberalitie : and let him
also giue him thanks, bicause they be ta-
ken away againe for triall of his fayth. If
he shall thus say with the same minde and
will, that holy Job did, he shall with him al-

Euilles
turne to
our benefit.

Cyprian

Cc. j.

10

Tranquillitie in aduersitie:
 so reape a rewarde. For the Lorde regardeth not how much a man loseth, but how patiently he beareth the same. Like as he hath not respect to the quantitie that a man giveth to the poore, but with what will and intent the same be done. Hast thou one only sonne, whome thou louest, and sodaynes death doth depriue thee of him? or doth the plague take from thee thy best beloued spouse, thy children, and thy friendes: take it patiently and saye: So it seemed best to the Lorde, and so peraduenture it was expedient for vs and ours: the Lordes name be blessed therefore.

Tranquillitie in all
 sicknesse
 and diseases

There be also certayne diseases, whiche are of no lesse terrible paine, than the crueltie of any tormentors: As the Plurisie, the Sciatica, the Goute, the Stone, the Paines, the sozenesse of the raynes and bladder. If any such grieffe happen vnto vs, let not our mindes be moued to impatience, least our tongue also breake out into blasphemous wordes. But let him that is troubled, saye with blessed Dauid, and with Hely the Priest. It is the Lord: Let him doe whatsoeuer seemeth good in his owne sight.

So

So shall we turne those euilles, which are not come vpon vs for professing of Christ, not onely to be a crowne of rewarde vnto our selues, but also to be extended to the glorie of Christ: and peradventure bring to passe, that the Lorde, through our patience will tender vs, and either take away quite, or else mitigate our paine and torment. But and if we be not eased thereof, yet by suche meanes, we shall cause the thing, which befoze was intollerable, through our impatient minde, now by our quiet induring to become moze tollerable.

Let wicked murmuring therefore in time of aduersitie, be remoued from vs, which be full of desperation and mistrust, and most euident tokens of peruerse opinions, according to the excellent iudgement of this graue wyter. Let vnjust complaynings agaynst the Lorde be reiecte farre from vs. Let vs subiect our selues vnder the mightie hande of God. Lette vs receyue his gentle correction, with a quiet minde, who hath neuer suffered unpunished such wretchedling as hath bene agaynst his ordinance and appoyntment. Let eue-

*No mur-
muring in
aduersitie.*

Tranquillitie in sicknesse.

Micheas
the last
chapter.

Daniel. 5.

Hebr. 72.

ry man, that is full of paine, trouble, and
miserie, say with the Prophet Micheas : I
will beare the wrath and indignation of
God, because I haue sinned against him.
And with Daniell: To thee Lord, belongeth
righteousnesse, and to vs perteyneth shame
and confusion. Let vs fall to heartie and
earnest prayer, and to continuall exercise of
the holy Scriptures, the most sure strengthe-
ning of the hart : out of which if apt senten-
ces be taken, and prudently with great ad-
uise ment collected, and haue the same per-
fectly, and as it were at our fingers ende :
they will not onely keepe downe the serpent
appearing vpon with his heade, and minister
present remedie to all the diseases of the
soule, but also will arme and make vs rea-
die to indure with a pacient mind, all other
troubles and afflictions which shall come
vpon vs. Let vs thinke and suppose them,
to be but base borne, and not right children,
whome the Lord doth not chasten. And a
shewde signe may be gathered, that God
hath reiected those, which be continually out
of trouble. Let it be euident in our mindes,
that all things further to saluation, and fall
out

Tranquillitie in aduersitie. 95

out for the best to such as loue God : and that affliction, with such, doth not argue the hatred of God, but declares rather his loue, who chastiseth them for a season as children : ouer whome he taketh more than fatherly care, exercising them with troubles, that (they being put of from the filthinesse of sinne, according to the Image of the first begotten of God) he might determine to endue them with blessed & immortall life . Let vs call to remembrance, that God sendeth trouble and disquietnesse, to the intent the olde man being subdued within vs , wee should with an humble and contrite spirite, and with a certaine reuerence , tremble at his worde . Let vs beare alway that true similitude : that as the seede of the Barneſſe, whiche is couered wyth frost , increaseth more fruitfully : and as the flambe, with blowing is kept vnder , to the intent it maye increase and be made greater : so doth God, throught aduersitie, more vehemently raiſhe our mindes, ſtirres them vp , and increases them with a longing for him . Let examplers layde before our eyes, be a comfort vnto vs : whereby the minde
Cc. lvi. may.

Rom. 8.

we see by
examplers

Tranquillitie by examples.

Whom God
loueth, he
also chastiseth.

Heb. 12.

2. Tim. 2.

1. Pet. 2.

Jacob.

Dauid.

may be made more stedfast to suffer losse
and displeasure, and to indure paine and
beration. After the example of Christ, let
vs patiently abide affliction, and while we
be oppressed with euilles, let vs haue an eye
to Iesus the finisher of our sayth. Who is
so arrogant, as will refuse to imitate the
sonne of God: why doth the Disciple com-
playne himselfe, since his Maister leade the
waye, and willed that he shoulde indenuour
to followe him: why doth the seruauant re-
quire to be in better state than his maister:
And hath not Christ the sonne of God, as-
cended by the crosse, to tryumph: by slaunder,
to glorie: by death, to immortallitie:
And let vs (sayth saint Paule) in following
his steps, clime bp by the same degrees to
glorie. For if we haue both dyed together,
liued together, and also suffered together:
we shall also reigne eternally together. The
Lorde loued Jacob, but Esau he hated:
yet abode Jacob more troubles in this lyfe,
than Esau did. Yea, did he not abandon
Dauid, and preferre Dauid, a poore Shep-
herd: and yet notwithstanding, how did he
exercise him, both with trouble and affliction.

ONe How often did he leade him to extreme
 daunger, of his life: that vnlesse the Lorde
 of his excellent grace, had deliuered him, he
 could haue found no way to escape. What
 needes me to speake of Danyell, who being *Dan. 6. 14.*
 twise throwne into the Lyons Den, twise
 escaped by the will of almightie God: Or
 what neede I to remember Job, a singuler
 patterne of pacience: from whome the
 Lorde tooke all that he had, as well the ho-
 nor and ornaments of his life, as the re-
 liefe and comfort of his prosperous helth:
 clothing his bodie also with lothsome sores,
 and yet restored more than dubble folde to
 him againe. Let the children of God re-
 member hereby, that the Saintes in time
 of affliction, doe depende vpon God onely,
 and of him doe wayte so greatly for succour
 and safetie, as they may boldly saye with
 Dauid: The Lorde is my light, and my
 saluation: whom then shal I be afearde of,
 The Lorde is the sure strength of my life, *Psal. 26.*
 who shal then make me afeard: If an host
 of men were set against mee, yet shall not
 my heart be affonied. If the strength and
 crueltie of warre shoulde inuade me, yet
 shall

Tranquillitie by examples.

Psal. 31.

shall my minde be at rest and quyet. For such as these be, doe beare with so patient a mynde whatsoeuer betyde, as although the worlde shoulde turne vpside downe, the verie ruine thereof shoulde confirme their mindes: According to that saying of the Prophete: Let them learne that blessed are the Nations, whose GOD is the Lorde Iehouah, and the people that haue chosen him to be their inheritaunce: about whome the Aungels of the Lorde pitche their tents, that they maye prelerue them, and deliuer them by wonderfull meanes.

Psal. 32.

Let them learne that a king cannot be saued by the multitude of his holse, neyther a mightie man by his great strength: That a holse is but a baine thing to saue a man, nor that a man is deliuered by the puiſſance of his holse: Let them not forget, that excellent verse, and not onely to vse the same often in their communication, but to verifie it also in their liuing: Some put their trust in horses, and some in Charriots, but vve vwill call vpon the name of the Lord our God. For being in thys sort disposed in their mindes, although they
were

were in as narrowe a strait, as were the
 children of Israell, and had on their backe
 halfe cruell Pharao, with his mightie host,
 the deepe Sea before them, and exceeding
 high mountaines, on eyther side: yet would
 they not be dismayde with feare, nor dis-
 payre, but with a perfitte pacient minde not
 once muttering, would wayte for helpe of
 Moyses the Captaine of God, almightie,
 according to that saying: Be yee stable and *Exod. 4.*
 ye shall see the saluation of God which he
 will bring vpon you. The Lorde shall
 fight for you and yee shall be still. They
 which doe not refuse nor seeke to escape the
 same state of suffering trouble and affliction,
 that Christ himselfe, & Prophets, Apo-
 stles, and holy Martirs did, nor require a
 better condition of lyfe, than Iesus the be-
 lie head corner stone, nor then the pillars of
 of the Church, (being the chosen Prophets
 of God and Apostles) did: but doe so leane
 vnto God, and quietly suffer, whatsoeuer
 his prouidence shall allotte vnto them, as
 without complaining and lamenting, with-
 out mowing of their present fortune, and
 without any vnlawfull indurour, eyther of

Dd. j. trusting

The elect most

trusting to themselves, or making provision for substance, they then expect and wayte onely for the help of almighty God: From such, the Lord cannot be absent, but will maruellously delyuer them. (and that often) contrary to the expectation of al men: as it is euident, not onely by examples, but also as it plainely appeareth by the booke of Psalmes. My soule (sayth he) wayte thou still patiently vppon God, for of him commeth my saluation. He verily is my strength, my defence, my health, and my strong holde, so that I shall not fall. The minde that is thus affected, can neuer take a repulse of God, but shall obtaine of his bountifull goodnesse, eyther an incalculable comfort in all kinde of tribulation, eyther else a cleane riddance thereof: or at least wise a mitigation of his troubles.

The Saints
of most quiet
minde in ad-
uersitie.

From hence floweth so sure a confidence in God, that the saintes are in most quietnesse of minde, in time of aduersitie. As were those three most noble children, which long in the flaming Fornace, and invited to their sweete song, all creatures, and euery particuler part of the worlde, to praise the

the glorious maiestie of God, and to magnifie and extoll his goodnesse. And as were Paule and Silas also in a certaine Citie of Macedon, who being scourged with rods, throwne into the innermost prison, & their fierte fast tyde in the stockes, at midnight did set forth God with praises, & song psalmes together with a ioyfull minde. Wherfore, it is thought that **G D D** sheweth himselfe more amiable to vs in aduersitie, than he doth in prosperitie. And therebpon, what a cherefulnesse had the Apostle Paule, as his wordes declare, what ioye, what glorying in the Lorde had he, while he remembred his labors, his stripes, his imprisonments, shipwackes, watchings, hunger, thirst, colde, and a number of other perils, and often death also: when he delighted in the infirmities, rebukes, necessities, persecutions, and anguishes which he had suffered for Christes sake: when he reioysed in abyding so many great cruelties and miseries, for preaching of the Gospell: when he was filled with exceeding ioye in all his tribulation: when he brake out in the mids of trouble, into a certain godly ioyfulnesse

Actes, 16

2. Cor, 11.

Pacience of the elect
of minde, saying: Blessed be God the fa-
ther of our Lord Jesus Christ, which is the
father of mercie, & the God of all comfort,
comforting vs in all our troubles, in so
much as we are able to comfort them, that
be in any maner of trouble, by the same
comfort wherewith we our selues are com-
forted of God. For the same cause the Apo-
stles departing from the face of the coun-
sell to be scourged, went with great ioye,
that they might be counted worthy to beare
blame for the name of Jesu. Wherefore,
although it appeares plainly, that the
Church of God hath euermore bene vered
with trouble and persecution of the wicked:
As when Abell, which was killed of hys
brother: Esay, most cruelly sundered with
a Saw: Ieremie, that was stoned to death
by the people in Egypt: Zachary, slayne
by the Priestes: Iohn, by Herode: Christ,
by Pylate: Steuen by the Iewes: the A-
postles by cruell Tyrants: and so manye
Martirs, assigned to death, and extream
punishment: and as the godly who of wic-
ked scorneres are so troden vnder fote, that
oftentimes they are reputed for most vyle
abjects,

Wisd. 5.
Esay. 8.

abjects, and the crime of newe seditious deuise, and dotting foolishnesse, layde to their charge: (and therfore the Prophet constrained, by reason of their enuie, hatred, reprochings, slaunders, and tauntes, layde with lowde voyce: beholde I, and the children, which the Lorde hath giuen mee, are a token, wonder, and prodigious thing in Israell:) yet is it a delight among so many miseries of this life, in so variable cases of mens dealing, in such tossing and turning of the world, in so many terrors of punishments & rebukes, to remember, how farre from impacience, the saintes of God bee: with what a cheerefull countenance they depart from this life, and with how stedfast a minde they go towardes their death; as towarde the gate of eternall life. How did the seauen brethren, and their noble mother (of whome the storie of the Machabees putteth vs in remembraunce) howe light set they, by those horrible tormentes: how scorned they the cruell tyrant: howe smally did they weigh all thinges present before their eyes, in respect of the immortal ioy to come. And no maruell: although a mortal

Dd. liij.

man,

The stedfast
ioy of Mar-
tyrs at their
death.

2. Machab. 7.

The effect
cause of the
Saints tra-
quillitie in
affliction.

From whence commeth

man, that hath not the spirite of God, will be amazed thereat. For God hath made a choyle of the heartes of such as haue a good conscience, and charitie therewithall, which maketh euery thing verie pleasaunt, be it neuer so bitter and vncomfortable: whome he will sweetely inspire with his peace, which exceedeth all capacitie and vnderstanding, and who shall be to him in steede of a Temple, wherein he will dwell and walke. From hence springeth out, that wonderfull pacience of the Saintes, who perceyue, that their obedience shall be bountifully rewarded in tyme to come, and shall be precious and well accepted in the sight of the heauenly father, through Christ. Hereby, is the whole minde possessed with God, and strengthened by him: and hereby, is the liuely hope of immortallitie to come, confirmed. God onely, which is the chiefest, and that one alone goodnesse, doth by the presence of his comforting spirite in the tyme of trouble, so recreate and satisfie with ioy, the mindes of his elect, that eyther they plainly put away all feele both of iniuries done vnto them, of pouertie, of banishment, of

con-

contempt, of infamie, of prisonment, of tormentes, and of other miseries and calamities: or at least wise, beare them out with an excellent courage. For they desiring (as the Apostle did) to be loosed, and hoping assuredly to die wel, count death an aduantage to them, to seperate them from all miserie, & to giue them an entring to all aboundance of good things; whither they desire to be caried with full sayle: (as did Simeon, who after he had seene the childe Iesus, pronounced out this verse, saying: Lorde now lettest thou thy seruant depart in peace. &c.) that the soule being loosed from the prison of the body, wherein after a sort it lyeth as it were brought a slepe: maye rise vp to hir quiet rest, to delectable peace and libertie, and to euerlasting life: where, it may continually draw out of the plentiful fountaine of gods blessed maiestie, continuall pleasures, deuotions and ioyes. Who then had not rather, with the wayfaring man, (if it so pleased God) be ridde at the first stone he cometh at by the way, than to endure so many griefes, so many labors and daungers, to the bitter tyring of his bodie, during the whole

Death an aduantage to the elect.

From whence commeth
 whole course of his iourney in this life. For
 the children of God mourne, while they yet
 liue within this earthly mansion of the bo-
 die: which being once consumed, they know
 how they haue a dwelling place with God,
 euen a mansion not made with handes,
 but such a one, as is cuerlasting in heauen.
 And they being lightned with a sure hope
 thereof, doe endure all maner of troubles,
 not onely with a pacified mynde, but with
 a willing and a glad heart also. They count
 banishment for defence of the Gospell, and
 for righteousnesse sake, but a trifle. They
 know that in this lyfe, the rewarde of ver-
 tue, is the hatred of the worlde, is persecu-
 tion, is hunger and banishment, which they
 had rather enter into among other perfite
 euils of God, and to wander here and there
 vncertainly, than by remayning among I-
 dolaters, to possesse a fine and delicate lyfe:
 while in the meane tyme by assenting, and
 subscribing to their euils, they must of ne-
 cessitie lose gods fauour and eternall life
 also. They beleue the wordes of Christ,
 that if one countrie forsake them, they shall
 be receyued of an other: euen as Mesopota-
 nia

Hatred of the
 worlde, the
 rewarde of
 vertue.

Banished
 for the gos-
 pell of christ.

Math. 10.

the patience of the Saintes. 101

nia entermynded Iacob: the lande of Madi-
an, Moses: Phalestine, Dauid, being dis-
uen out of Iudea: and Egypt, that recey-
ued Ioseph and Christ. There is no place
desstitute of godly charitable men, who not
being forgetfull of that saying of Christ
(he that receyueth you receyueth me) desire
to be made pertakers of the Gospell, in hel-
ping of the poore needle defenders therof,
yea, and reioyce at the present occasion
offered, making much of the same: whose
heartes the Lorde doth incense, to helpe,
cherishe, and harbour, the holye succor-
lesse straungers of God. Wherefore, they
take no care for their meate and drinke, but *Psal. 146.*
cast all their care vpon the Lorde, who gy-
ueth fodder to the Cattell, and feedeth the
yong Rauens which call vpon him. He sen-
deth downe rayne, which bringeth forth
hearbe, to feede them, while they wander
in the desert Mountaynes. He heareth the
creaking of these little birdes, as it were a
praiser made vnto him: & being hated of their
dauntles (as chickens out of kinde) and forle-
ken but new hatched, white, & unfeathered,
he doth feede epther with the dewe of hea-

How God
provideth
for the yong
Rauens.

Ce. j.

uen,

Gods goodnesse

uen, (as some thinke) or else with wormes,
that breede in their nest. If God then so fa-
uourably beholds the beastes of the earth,
and the foules of the ayre, how much more
of his aboundant goodnesse, will he be pre-
sent with his owne people, which crie out
to him by fayth, and stedfastly waite for
his onely helpe: But and if it happen, that
Gods people, receyue not alwayes, foode, of
God their Saviour, in the most liberall sort,
yet doe they waite for some heard and small
pyttance: according to that saying of Esay.
The Lorde (sayth he) shall glue you the
bread of trouble, and the water of aduersity.
Wherevnto, the Lorde is accustomed to
stande in time of extremitie: and with such
hardnesse they being exercised, can easelye
holde themselves content. For God doth
suffer none of his elect to be brought to vt-
ter penurie, and to die for hunger, vnlesse
they bee chosen oute to bee Lazars, (that
is to say) singuler examplers of sufferance.
And therefore his will was, that Helias, be-
ing driuen awaye, and forced by flying to
shift for himselfe, should be fedde and nou-
rished by the Widow, and by Ravens.

Moreover,

Esay. 30.

Moreouer, the constant elect, are no whit
 grieued with the long prosperitie of the
 wicked : Whom they wishe rather to con-
 uert and amende, than for theyr obstinate
 continuance in naughtinesse, to haue them
 iudged to the fire of hell, and to take theyr
 porcion with the Deuill and his Angels.
 For such, they knowe the will and pleasure
 of God is, that the vngodly, eyther by theyr
 long felicitie, may be called to repentance,
 and to forsake their impietie : eyther that
 the good **G O D**, seeing them to refuse the
 gods euerlasting, may minister vnto them
 the more aboundaunce of worldly thinges
 here, to the ende they shoulde receyue no-
 thing of his goodnesse in time to come : ey-
 ther, bicause men may be put from hys desire
 of reuenge, and prouoked, after Gods ex-
 ample, to loue their enemies, when as God
 not onely spareth his enemies, but is also
 beneficiall vnto them : Or else, God bleseth
 such wicked men, as instruments, both to
 punish the misdemeanoꝝ of euill men, and
 to exercise the vertue of good men. Which
 thing is confessed by Dauid, in that prayer
 of his, in the .xviij. Psalm. **Up Lorde (sayth
 Ce. is. he)**

Four causes whye
 god suffers
 the wicked
 so long to
 flourish.

Rom. 2.

Luke. 16.

Mat. 6.

Psal. 16.

A repetition and
he) deliuer my soule from the vngodlye,
which is a sworde of thine, and from the
men of thy hande.

A repetiti-
on of that
whiche
went be-
fore.

I haue taken vpon me now in this whole
discourse of true quietnesse of mindes,
(which I trust euery man will graunt me
with fauour and good will) the office of a
whetstone, whose part is to make the yron
toole sharpe, it selfe being vnfit to cut. So
the true tranquillitie of the minde, enuy-
roned with the goodly companie of all ver-
tues, and richely noted out with varietie of
all maner of Gods giftes: I haue discribed
with the Pen of this my contynued style.
The wyter himselfe meane and base, be-
ing at no rest from worldly disquietnesse;
endeuoring to direct others, to the shore of
perfection, and yet my selfe bearing me suf-
ficient recorde, of mine owne euilles: and
perceiue verie well, howe I abide amidst
the surges of sinnes, not exempt from feare
of wracke, in so huge a breaking in of los-
ses and discommodities. I haue set forth
the patient tranquillitie of the iust, as well
in all thinges, as specially in time of trou-
ble and aduersitie: not to the intent we
should

should beholde the same with curious eyes
 onely (as ydle gazers doe) and receyue it
 with outwarde shew of vaine gratulation,
 as some fruite might arise therof : but with
 an inflamed zeale, (after the example of the
 Saintes) to laboꝝ and stryue, even with all
 diligence and indeuour , who shall doe best
 therein. Wherefore, let vs not leane to those
four sinfull conclusions, which the ambici-
ous, couetous, bolupteous sort, and which
the Cynike Philosphers doe purpose to
themselues . Let vs not put anye kinde of
 confidence, eyther in the assistance of men,
 oꝝ aboundaunce of friendes , in the great-
 nesse of riches, oꝝ strength of an hoste, and
 poweꝝ of men, that by such maner of states
 we think to leade a moze safe and quiet life:
 # but let vs referre our whole confidence to
the true God, being authoꝝ of the true tran-
quillitie of our mindes . Let vs not rudely
 rushe into other mens offices , but to thys
 thing onely take heede, that we content our
 selues with our calling : and the state of
 lyfe, that we are in, let vs order it well and
 decently, and not wilfully , by conetynge to
 come to that place and degree, wherevnto
 Ce. lty. we

A Repetition and

We can not aspire, bring sorowes vpon vs,
through our owne folly. Let vs utterly re-
nownce the studie of such Artes, as are not
admitted vs to deale in. Let vs take in our
handes the booke of Gods worde, that be-
ing occupied therein both day and night, we
may refreshe our mindes with fruitefull
and pleasaunt consolation, and from thence
draue, as out of the pure fountayne, a
right iudgement, as well of controuerſies
concerning our sayth, as also in all other
things: that we being thoroughly taught
thereby, maye spie as it were by an infalli-
ble marke, what kinde of worshipping
God doth admit, and what he is displeased
withal: and plainly discerneth by, truth
from falsehood, right from wrong, the pure
sinceritie, from counterfeited shewe, and the
thing which is honest, from that which is
vnhonest: that we maye with confident
wisdomme, iudge betwene the worke of
God and the worke of the Deuill, and pru-
dently and cunningly distinct and seuer the
one from the other: least we should both ig-
norantly and wickedly, ascribe those euils
to the gospel, which through mans owne
peruerse

Que vilaveru

Que applicatthen

Finis

peruerse dealing, and the Deuilles cruell malice, are brought vpon vs. Let vs banish away inordinate disquietnes of our minds.

Let vs remoue the anguisthe of our consciences, by flying to Christ for succour. Let vs make speede to come to thys our sauioz, with a sounde faith, and learne to depende onely vpon him: by whome we are lead, from the vaine similitude of good thinges, vnto the true and cuerlasting goodnesse it selfe. Also, when we be troubled in our consciences, let vs go to the minister of the Church, such a one as is godly, no babler of things tolde him, but well wylling, & ardent in charity: One that can indure troubles with vs: One learned and exercised in Scriptures, and garnished with gistes of knowledge: who as a skilfull Physitian, is both wylling and able to make medicine in due time for every disease: who sometime, feeling in himselfe, the fall of his owne conscience, shall easily be able to stave vp ours when it beginneth to wauer and decaye. But & if such a one, be not readie at hande, nor may easily be founde out, so as his aide maye be with vs, then, refusing others, which

A répeticion and

which be vnlearned, vngodlye, baine talkers, drunkardes, rashe bablers abroad, whatsoeuer we tell them in secret, affected with no priuate feele of sinne, no Priestes, but counterfeytes of Priestes, no noz ministers of Christ, but bondslaues of Satan, and rascall of the common wealth: of whome we cannot looke for remedie of our sinnes, noz to be instructed in godlines: (For how can they by their doctrine make vs better, when by their examples they may make vs worse) refusing such, I say, let vs, if so occasion fall out, go to the lay man, which is indued with the same giftes that are in a godly Minister, and with him let vs conferre: to him let vs open our griefes and troubles: if he can giue vs anye good counsell, let vs heare and receyue it with a willing minde. Let vs often beare in remembrance the mystery of our redemption, accomplished and performed in Christ: and wheresoeuer the holye Supper of the Lorde is rightly distributed and ordered as it ought to be, thither let vs often assemble, to receyue the same worthily together. Whereby we shall strengthen our mindes

in

raena deminut
fructus

in the sure hope of our saluation, we shal also take fruit of the heauenly pleasure, while we yet liue here : and when we be called by God to depart this life, we shal be in a good readinesse, and well settled in an excellent hope of dying well. But if so be we cast all shamefastnesse from vs, making our selues common to false Gods, to commit adultrie with them like shamelesse Harlots, and so wickedly depart from God, leauing him, so louing a husband, to runne like a light huswife a whozing to Idols : it is greatly to be feared, least he make vs a Bill of deuorcement, and then we vtterly lose his heauenly grace and fauour, and through our owne default, be depriued of the heritage of that blessed kingdome, and so put for euer from that most delectable beholding of god, from the felowship of Angels, and societie of Saintes. Let vs not imagine in our selues good intentes and meanings, when they haue a shewe thereof, and yet be contrary to the worde of God : since from thence rise oftentymes doctrine of Devils, and superstitious and vngodly customes : but wyth great charinesse, let vs reiect them from vs.

good intentes, w^{ch} are contrary to the
word of god, do deterr^e vs.

A repitition and

Exempla

- 1 For by them, the children of Israell being beguyled, did sacrifice their children to Saturne. Thereby, Aron erected the Cause,
- 2 to the intent he might keepe the people in their duetie and obedience. Thereby the Jewes persecuted the Apostles, supposing they did God good seruice therein. Let vs beare away, what happened to Vza for staying the Arke, & to Saule for sauing king Agag and the best cattell. Let vs not thinke, that we ought to proue our owne wisdom, or to followe the aduise of mans heart, which is prone and inclyned to euill, nor to doe that which seemeth good and right in our owne eyes: but let vs doe that, which the Lorde our God hath willed and commaunded vs to doe: whose voyce when we here, let vs not harden our harts, but in hearing the same, to declare our true obedience, which the Lorde hath alwaye preferred aboue oblation and sacrifice. Let vs neuer so long as we haue breath and lyfe within vs, consent to the intisements of the world, to the suggestion of Sathan, or to the desires of the fleshe: nor suffer our selues, through their iolly flatteries, to be inchaunted

*Exhortatio
que facienda*

de fugienda

ted and ouercome, as it were wyth the
 swæte tune of the Mayde : or to rest
 (as seemeth to the vngacious) in the plea-
 saunt slumber of sinne. But let vs with-
 stand them, with all our force & might, de-
 termining to make continuall warre wyth
 those thre most cruell aduersaries. Let vs
call to remembrance, that God is our sanc-
tification : and by lyuing well, let vs trie
 # whyther we haue the testimonie of a good
conscience : and not onely to laye holde of
 the liuely hope of our saluation, but every
 day also, to increase the same more & more.
 Let vs knowledge and confesse, that the
 most true worde of God, (which is the on-
 ly comfort of our soules, and wherein
 consisteth the spiritual kingdome of Christ)
 is taken away from vs for our vnthank-
 fulnesse, and that we haue deserued to be
 put from the same : which is so inestimable
 a benefite, as Dauid being amazed, when
 he thought therebpon, song this Verse :
 The Lorde (sayth he) hath not done so to
 euery nation, nor his iudgement hath he
 opened to the heathen people. Wherefore,
 with iust sorrowing let vs lament : and let

In the time
 of Queene
 Mary.

A repitition and
vs pray to God contynually, that he wyll
forget our sinnes, and restore vs to hys
grace and fauour againe. And although,
not bicause of our vnworthynesse, yet for
the aduancement of his name, and chal-
lenging of his honoz, he will rise vp and
defende the constant defenders of his pure
religion, and ouerthrowe the obstinate ad-
uersaries of the truth, which are Authozs
of darkenelle, and subuerTERS of soules:
that he will by his iust iudgement giue
them due punishmēt for their desert. Who
knowing him to be God, doe not glorie
hym as G D D, nor obey the Gospell of
our Lorde Iesus Christ: but wandering
in their owne inuentions, and sticking to
their owne wysedome, rather suppress
and keepe vnder the worde of G D D.
But these (except they shortly repent)
shall suffer punishment, euen death euer-
lasting, from the face of the Lorde, and
from the glorie of his might: when he shal
come to be glorified in his Saintes, and be-
come wonderfull vnto all true beleeuers in
him. But if affliction fall vpon vs, let vs
reckeren it in steade of a benefite vnto vs:
since

since the Lorde thereby, rather informs vs
as children, calling vs into the right waye,
then reiectes vs as Bastardes and repro-
bates, to reserue a greater punishment for
vs in Hell. Let vs in tyme of aduersitie, a-
bandon all naughtie murmurings against
our merciful God, and vse often prayer and
thanks giuing vnto him, with a sure hope
and confidence in his mercy : which thing,
is the most acceptable sacrifice of all other :
If affliction oppresse vs, and there be no
staye of miseries and disquietnesse, let vs
by staying vpon Gods promises, cast our
minde beyond all griefe and veneration, vpon
the euerlasting good thinges : and by lay-
ing the one against the other, transference
those heauie troubles, which presently mo-
lest vs, to the rewarde of immortallitie and
euerlasting ioyes to come. Let vs fully re-
solue with our selues, that there is neyther
fortune nor chaunce, but that all things be
most righteously governed by the prou-
dence of God almightie : and that, what
displeasure and miserie soeuer doth hap-
pen in mans life, happeneth for the best
to them which haue respect to godlynesse,

*Thanks giuing
Prayer to god*

to chuse

A repitition and
and loue God from the bottome of their
hart : and hauing a feruent zeale towards
him, doe desire him earnestlye, doe chuse
him for their Protector and defender in all
their affaires, doe call vpon him onely, doe
flie to his mercie onely, and doe repose
their trust on him as their onely and alone
succour. So we putting our trust in the free
goodnesse, mercy, and clemencie of almighty
God, shall be replenished with excellent
comfort, and being kindled with loue of the
true & eternall good things, shall be brought
with a full and perfite course to that most
desired quietnesse of minde. Where we be-
ing filled with the spirite, be it in prosperity
or aduersitie, let vs speake vnto our selues
in Psalmes, and Hymnes, and spirituall
songs, singing and making melodie in our
hartes, with thanks giuing alwayes to the
Lorde for all thinges, in the name of our
Lorde Iesus Christ, which is one and the
same both yester day and to day, & for euer
more. To God the Father also who is king
of kings, and Lorde of Lordes : who one-
ly hath immortalitie, and dwelleth in the
light that no man can attaine : who large-
lye,

exhortation of the Author. 108

lye, plentifully and abundantly, will participate with his elect people, the thing which here onely in the heartes of Saintes is begonne: euen the rest of eternall life which we so greatly long for: through his beloued sonne, in whome he hath made vs deare vnto him: To him be dominion, vertue, power, glorie honor, and prayse euerlastingly, worlde without end.
Amen.

FINIS.

